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BY

Professor Henry van Dyke, D.D., LL.D.

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Bible. English. Selections. 1874. Bailey.

NÁHBION;

OR,

THE BIBLE

AND

THE POETS.

BY SAMUEL W. BAILEY.

> "Images and precious thoughts
> That shall not die, and cannot be destroyed."
>
> WORDSWORTH.

> "Bibles laid open, millions of surprises."
>
> GEORGE HERBERT.

> "Every one reads so much of every thing:
> The books they read are not the *best* 'tis true:
> But then they are for ever reading — reading!
> . . . .
> Every one's heart to novelty is given:
> The *past* is dead and gone — the present passion
> Is novelty!"
>
> GOETHE.

CAMBRIDGE:
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1874.

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PREFACE.

THIS book is a growth of years. Unique in the English tongue, much smaller books of the kind have long been highly prized, at home and at school, by those speaking in another. Avowedly a book *of* books, it aims to make the chief things of *the* "Book of books" more widely, pleasingly, and thoroughly known.

In these chapters are arranged passages amounting to about one-fourth part of all the language of the Bible, and many of the choicest gems from about three hundred and fifty of the poets of Christendom. Those things in the sacred volume which are most read and valued have been marshalled, chiefly in the order of time, thus showing its unity and scope. Partly with this end in view, and in part for the sake of variety, the selections from the book of Job immediately follow those from Genesis, though it is most likely that patriarch lived between the dispersion from Babel and the call of Abraham. Some freedom, justifiable it is believed, has been exercised in arranging the selected Psalms and Proverbs. To show the relations between the Old Testament and the New, several of the acknowledged Messianic prophecies, belonging to a period of more than three thousand years, have been gathered in chapters to signalize the transition from the one to the other. The life and works of the Saviour have been set forth sometimes in the language of one evangelist, and sometimes in that of another. In arranging, the best Harmonies have been followed. Though the numerous and varied selections from the Old Testament have left less room than was desirable for those of the New, it is believed that all of the essential truths of the latter and its chief things are here embraced.

As, in culling the poetry, the chief quest has been for what was fitting and forceful, passages quaint and rugged have sometimes been preferred to such as were more elegant, but feeble and diffuse. Such selections have been mostly made from poets contemporaneous, or nearly so, with King James's revisers of the Bible. And some, perhaps, will be surprised to find how many drafts have been made on the great English dramatist. No thoughtful student of Shakespeare, however, has failed to mark his familiarity with the Scriptures, as evinced by his allusions and reasonings. Three or four poetical passages appear twice, wholly or in part, in different chapters.

At the end of the volume is an *index* of all the chapters, showing whence the sacred text has been taken, also the authorship of the poetry, so far as it was known, if not lost in revising. In a separate catalogue the names of most of the poets are given, with the dates of their births and deaths, when ascertained. The spelling of the poetry has been conformed to that of the Bible, with few exceptions, and with an obvious intent. Last of all, to show the variations of the English language, a single brief specimen of the Holy Scriptures has been printed, as found in six historic versions.

It was deemed fit that a volume designed for general use should bear, in one word, a significant title. As our language failed, one has been derived from the Hebrew. It was found that נָבִיא, *nâbi*, the common word for prophet, also means poet, and is applied to one who freely utters impassioned language. By adding a Greek termination, we have *nâbion;* and by inserting a single letter, to secure a right pronunciation, we have NAHBION.

Many books have been made, binding the reader to advance by the calendar. There may be advantages in such arrangements; but they do not seem to be thoroughly in keeping with that manly freedom vouchsafed by God under the economy of Nature or of Grace. Rules are good for the ordering of one's life,—the rule being a means, a good life the end,—yet it is wiser for him to be ever doing the right thing, which is mostly determined by circumstances that are changeable. As we are enjoined by God, however, to keep every seventh day holy, there may be a routine in its public religious services without any felt bondage. While it is believed that this book is of the best kind for *Daily Reading*, every one can choose whether he will read one chapter, or several, or only a part of one at a time.

In conclusion, the compiler would frankly avow that, in arranging these precious and beautiful verities, it has been his fondly cherished hope that they might beget tastes so refined and elevated, that the inanities of the popular literature shall be less relished and prized than now and heretofore. And he has ventured to believe, notwithstanding the prevailing passion for duodecimos, and for still more diminutive volumes decked with bright colours and gilt, that this stately octavo will be a cherished and life-long companion, and that it will escape the speedy doom of those butterflies of literature, which, after adorning the table or shelf a few weeks or months, are banished to some dingy and obscure lodgement in garret or crypt, that there may be room for the new-comers in glittering array. Such as it is, this work is sent forth on its mission, the compiler being more hopeful that it will be approved by the matured judgments of the considerate and wise, than heedful of the decisions of hasty criticism. It goes forth, not as a lately turned literary kaleidoscope presenting commonplace thoughts in new relations; but it meets the eye like the nightly dome, all aglow with the priceless gems of inspired truth and poetic genius, whose beauties, fresh and fadeless as the stars, will never weary the thoughtful reader.

INTRODUCTION.

IF the reader may wisely ask why this book has been made, it is but right that he should fairly weigh what may be said to justify its being. He must not, however, look for a thorough unfolding of the religious and literary excellences of the Bible — a work for a large volume — in a brief prelude, nor hope to find the manifold merits of religious poetry fitly set forth within bounds so narrow.

Though it behooves the philosophic sceptic heedfully to study such a phenomenon as the Bible, in order to a becoming self-respect, no discreet friend of the Scriptures fears that their authority can be lastingly impaired through scientific discoveries, or by just criticism. The chief and unfailing attractions of the Bible are the wondrous originality, scope, and freshness of its truths. It is a flower-garden which the devout reader approaches, not as the analytic botanist does his herbarium, but as a true lover of nature, to be delighted by graceful forms and variegated hues, and to be regaled by fragrant odours. As the latter is cheered by the pearly freshness of the summer's morning, is entranced by genial noontide glories, and is won to peaceful musings by the teeming aromas and the dreamy stillness at evening twilight, — so does the earnest and loving reader of the Scriptures find the morning of life's day cheered by sweet hopes, its noon dauntless and assured under the glowing light of the divine teachings, and its evening calm and joyful, as he waits for the approach of a day whose glories no cloud shall dim, and no night shall follow.

But since so much of this book is taken from the Bible, it is worth while to consider what that volume is, and how it should be treated as containing special revelations from God to men, and as being His best gift to them. Its divine origin and authority are here assumed, not argued! If there be those who regard the accounts of the Creation, the Fall, and the Deluge as mere fables, it is for them to justify their unbelief; if any think they have such sure and thorough insight of the great world of matter, mind, and spirit, that they know there is no room for God to work otherwise than through natural laws and forces, they ought to be satisfied with the grounds of their knowledge; and if there be those who cannot believe the miracles of the Hebrew Scriptures, while they hold to the truth of those recorded in the New Testament, let them, if they can, maintain their consistency. If the faith of any is overtasked by the story of Jonah's entombment in the whale, they are told in the Gospels that the Saviour treated it both as a fact, and as a symbolic prophecy of His own burial and resurrection. A like toleration may be justly claimed for the large majority of Christians, who hold that God, the Creator of all things, may work, and has wrought, otherwise than through such laws and forces as He has originated. They believe in Jesus Christ as the Son of God, and the Saviour of men, because they find His coming and character foreshadowed and foretold by the types and prophecies of the Old Testament. Finding, in the New Testament, that He emphatically declares Himself to be THE TRUTH, they deem it soundly philosophical to regard all other truths subordinate and supplementary. Being there taught that He is "before all," and "head over all," and that "all power" belongs to Him, such Christians, recognizing in that wonderful personage the Messiah of the Hebrews, see ample reason for the constrained separation of that people from idolaters, and for their long and strict religious discipline, that thus He might be duly introduced to the world both as the son of David and the Son of God. It does not disturb the faith of such believers to be reminded that the Jews, so long and highly favoured by Jehovah, and trained to a ceremonial holiness, were exceedingly perverse, and often outrageously wicked; for they also believe that when their crimes culminated in the rejection and crucifixion of their Messiah, and He had cried, "It is finished," and the vail of the temple had been rent in twain, the peculiar mission of that people had ended. At that hour they passed from a state of privilege to one of doom. In former times their ancestors had felt the rod of divine chastisements for correction; but the bitterness of the cup which they had so often quaffed was tempered by the kindness of their faithful and loving Father. In vain was it for *them*, though He still yearned to show forgiveness to repentant believers. While the trustful followers of the crucified One were bidden to pray and hope for a baptism of heroic strength, there was no remedy for the madness of those who had imprecated upon themselves the guilt of His blood! They had forfeited their heritage of life and peace through wilful blindness. Confronted by the retributive severity which soon came upon Jerusalem and her infatuated people, it ill becomes sinful men to cavil against the works and ways of Jehovah. Their knowledge of them is too shallow and confined. With only the horizon of a snail, one would be a poor geographer.

Though words may help us to right views of the Bible, no pen can fitly and fully set forth its character and mission. While God is its author, it is, in a lower sense, the work of many human agents who were widely separated as to the times and circumstances of their action. A collection of utterances, often fragmentary, and sometimes seeming to clash, it is, nevertheless, a whole and harmonious book. While it treats of things mostly unseen by men, their relations to them are supremely momentous. The things that are seen show forth the goodness, wisdom, and majesty of Jehovah, while His gracious charter of priceless and imperishable blessings to mankind is unfolded in the Bible. That volume is a great central sun, flooding their earthly being with light, vital and glorious; piercing the gloomiest mazes of spiritual ignorance, wickedness, and despair, and begetting joyful hopes and experiences of God's benignity and love. As the great king of day safely rules the revolving planets, so the Bible surely guides every loyal soul in the only pathway to its blissful home in heaven. It brings knowledge to the ignorant, wisdom to the foolish, hope to the despairing, peace to the guilty, divine joy to the sorrowing, the choicest comforts to the sick, and life to the dying.

> "Most wondrous brook! bright candle of the Lord!
> Star of eternity! the only star
> By which the bark of man could navigate
> The sea of life, and gain the coast of bliss
> Securely; only star which rose on time,
> And on its dark and troubled billows still,
> As generation drifting swiftly by
> Succeeded generation, threw a ray
> Of heaven's own light, and to the hills of God,
> The everlasting hills, pointed the sinner's eye."

While no book is worthy of such earnest heed as the Bible, it is unpardonably neglected by most men in Christendom. If it be well to regret the evil, it were better to find a remedy. With such an end in view, every worthy effort should win encouragement from the wise and the good. Whatever shall quicken in men a zest for, or delight in, the Scriptures, or do aught to unfold their truths, or to enhance their power over the minds and hearts of those who read, should be deemed both needful and beneficent.

Although it may not be easy to show why so many fail to become pleasurably and profitably familiar with the Bible, the grounds of such failure may not wholly lie in what that book is, nor yet in the characters and tastes of mankind. Indeed, there are manifold sources of good in the realm of Nature, neither duly known nor prized by most men, though by her devoted disciples they are loudly challenged and urged to the study of them as supremely important. Thus the ocean, by its solemn grandeur, and the mountains, by their majestic proportions, may awe and charm the beholder, though he be blind to untold other blessings which flow from their ministries. The man who should prize the atmosphere only for its relations to musical sounds, would be less pitiable and blameworthy than is he who can find nothing in the Bible to admire but its matchless literary attractions. It has other and higher claims. Enough, that it deserves to be placed foremost, as making known the only remedy for human guilt and remorse. Enough, that it is the best means of arousing men, and leading them to the chief good, and of restraining them from evil. Yet it is not enough to claim that the Bible is the best moral and spiritual guide and teacher. From no other source can we so clearly learn the design and destiny of this world and of the universe. Plodding and bewildered scientists have been slow to discover and concede that to man belong that dignity and lordship with which the Bible authoritatively invests him. Though all branches of secular knowledge are valuable, and ought to be thoroughly studied by some, it were wiser to ignore and banish them altogether than that the Scriptures should not be daily and lovingly read. More hopeful were it for a man to strive for a true knowledge of astronomy, the sun and his benign sway being kept from view, than to achieve life's great ends untaught and ungoverned by the truths of the Bible.

It would be as unreasonable, however, to assert that all parts of the sacred volume are to be equally prized, as that every member and function of the human body is alike essential to life and health. Were one the owner of a store-house filled with ingots of various metals, it could not be justly inferred that he undervalued the others, should he first pick out and arrange the gold. So it is no disparagement of any portion of the Bible, if preference and prominence be given to passages allowed to be of surpassing value, or remarkable for beauty and interest. Some features of the Book of books, moreover, are more plain and pleasing than others, especially to youthful readers, while the charge of faultiness cannot be justly urged. The Bible would be incomplete without the genealogical tables, and the details of the Mosaic ritual; yet few would rank them, for interest, with the history of Joseph or with the parables of the Saviour. Though such details have great value with profound and comprehensive scholars, most readers know too little to prize them duly. And hence they may, perhaps pardonably, if not fitly, adopt this couplet of Goethe, —

> "A hindrance, all that we employ not;
> A burden, all that we enjoy not."

Since Religious Poetry makes so large a feature of this book, such forced, even though fit, alliance to the divine Word, may seem to need apology. Eminently a product of deep feeling and of a lively imagination, poetry is best employed on themes of the highest concern. The great and matchless poem was completed, when the chief Poet, the Maker of all things, had wrought out from the broad and dreary realm of chaos the wondrous mechanism of the universe, — a work so vast and varied, so massive and minute, yet so delicately exact in the adjustment of its countless parts and qualities, and in its complex movements. It was most fitting, therefore, that the Hebrew prophets and bards, when moved by the all-quickening and beautifying Spirit, should deliver their messages and discourses in the sublimest strains of poetry ever reached by mortals.

While the poetry of the Bible is acknowledged to be every way unequalled, and while the good sense of translators and revisers in forbearing to signalize it by a factitious garb is to be praised, may not the choicest gems of the Christian poets serve worthy ends, when read jointly with those passages of Scripture whose meaning they either enforce or reflect? If when Moses came down from Sinai, his face radiant with heavenly glory, the gazing Hebrews were dazzled and awed, as never before, with a sense of Jehovah's dreadful majesty, is there not a power in poetic genius, especially when in close sympathy with the inspired Oracles, to quicken in the reader a more deep and lively sense of what they utter? Then, too, the presence of such variety will not only please, but render the mind wakeful and alert. Men judge of the importance of persons and things by their discovered relations. If a numerous and imposing retinue fixes the gaze of men on a travelling monarch, and if the company of attached disciples and followers of the Saviour drew attention to Himself, will not such gems of poetry thus inserted alternately with passages from the Bible, and shining mostly by its light, help, by their varied contrasts and affinities, to beget wakeful and discriminating thought, while the eyes of increasing numbers shall be eagerly and admiringly turned to that great moral sun? And since the value of the sacred volume to the world is enhanced by its weighty utterances bearing the peculiar styles of its numerous authors, it may be hoped that the devoted ministries of such a galaxy of poetic geniuses will win and wed the thoughts of men full lovingly to that one great source of religious light, hardly more than of mental life and energy. Few well-informed and thoughtful persons will deny that there is both in the rhythm and rhyme of poetry that which is peculiarly pleasing, especially to youthful minds. The power of poetry to call forth the finer feelings of men is well and widely known. Poetic genius not only shapes the utterance of the highest devotional sentiments, but of such as are patriotic and convivial. While it should be dreaded and denounced as a mighty worker of evil, it may well be wooed and welcomed, when its mission is to ennoble thought and inflame love, by high and holy themes. May we not believe that the heathen poet recognized a grand and vital principle as underlying his fable, when he represented Orpheus, the poet-musician, as drawing and swaying trees, rivers, and stones, by the wondrous power of his lyre? Through that beautiful myth we see mankind sluggish and grovelling, and needing to be roused and quickened, and impelled to high and worthy aims by alluring appeals to their susceptibilities for refined pleasures. This is better than a wild fancy, it is a thought well founded, whose truthfulness has been duly avowed. It must suffice, however, by way of confirmation, to quote what Sir Philip Sidney has well and profoundly said of the most degraded and barbarous tribes: "That if ever learning come among them, it must be by having their hard, chill wits softened and sharpened with the sweet delights of poetry; for until they find a pleasure in the exercise of the mind, great promises of much knowledge will little persuade them that know not the fruits of knowledge."

Although there be many, not among the least wise, who find their choicest pleasures in studying the Bible, it must be owned that the millions of Christendom have too little relish for its truths. Will it, then, be a reliance altogether vain and fanciful, to trust to the "sweet delights" of such a handmaid as Religious Poetry, to allure reluctant minds to a profitable acquaintance with the Word of God? If Milton's blindness did not hinder the lofty flights of his soaring genius, may it not reasonably be hoped that thousands, should they here be

> "Smit with the love of sacred song,"

and learn to

> "Feed on thoughts that voluntary move
> Harmonious numbers"

inspired by true devotion, will also derive moral health from the life-giving streams beside them?

While genuine religious poetry deserves to be highly prized, there is much pious rhyming that is unworthy of the name. Such chaff failing to touch and sway the feelings, and to satisfy a correct taste, quickly flies before the critic's besom, or perishes through sheer neglect. But the wheat abides ever fresh and beautiful, and the world is blessed with many rich and cherished treasures, though not of equal value, which have long braved the winnowing process. Whether they be recognized as the loved melodies of the nursery, as the devotional lyrics of the sanctuary, or as the more stately poems of Christian literature, words cannot duly set forth how precious they are to sympathetic minds. They are living and most welcome guests in the soul, cheering the chambers of the memory when the outside world frowns with clouds of adversity and sorrow, or when the ebbing life throbs faintly in death's shadowy vale.

> "And when the stream
> Which overflowed the soul was passed away,
> A consciousness remained that it had left,
> Deposited upon the silent shore
> Of memory, images, and precious thoughts,
> That shall not die, and cannot be destroyed."

If the work which the poets have achieved has neither been perfect nor all that was desirable, they have not wrought in vain. In their efforts to unfold the mysteries of Providence, and to "justify the ways of God to men," they may often have marred the beautiful proportions of truth. But the fallibility of the poets need not disqualify them to help us in understanding the Scriptures. As consistently may we decline the aid of sermons and commentaries, because preachers and writers are imperfect. No reflector can convey the sun's light to our eyes so well as the sun himself. Yet mirrors are indispensable! And the truly Christian poet may be the most luminous and convincing of commentators. True it is that philology and logic are invaluable aids to the interpreter of the Scriptures, and modern scholarship owes much to such appliances. Without hermeneutical skill, indeed, revealed truth cannot be well and duly explained. Yet the Christian poet, by his peculiar gifts and temperament, may often surpass the logical and learned but dry exegete. This advantage comes chiefly, however, through his loyal and loving sympathy with spiritual truths. Mere words and modes of speech are inadequate to express his thoughts and feelings. He may be delighted and improved by the literary beauties of the Bible, and far more by the divine fragrance which its teachings convey to his soul. But while the merely scientific interpreter may be expert in wielding the instruments of critical research and analysis, he may live and die a novice in regard to the vital beauty and meaning of the sacred volume, because the power of sight, of hearing, and of reasoning, cannot grasp them. "*The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

In a book where poetry renders such homage to the Bible, it may not be amiss to remind the reader how much the geniuses in other departments of art are indebted to the sacred volume for many of their most valued themes. If the Scriptures are not wholly unmatched in this regard, the themes which they furnish are suggestive of truths and ideas most significant and sublime. Thus the Ark of Noah, and especially the Tabernacle and the Temple, built according to divine dictation, symbolized spiritual mysteries and heavenly realities thereafter to be more fully revealed. Thus, too, the massive and graceful beauties of Grecian and Roman architecture were first typified in the works of nature, and were thence derived and appropriated by the mercurial sagacity and imitative genius of man. One has only to glance at the chief incidents of Sacred History, to be reminded of names which have been immortalized by the genius displayed in Painting and Music, on the part of those who bore them. Such world-renowned pictures as "Moses Found," "The Transfiguration," and "The Last Supper," herald the fame of the Rembrandts, the Raphaels, and the Da Vincis; while such oratorios as "The Creation," "Israel in Egypt," "The Messiah," and "Elijah," and such chants as the "Miserere," and the "Dixit Dominus," will, through all the ages, enshrine the Haydens, the Handels, the Mendelssohns, and the Palestrinas in the memories of all true lovers of Christian art.

While these passages from the Bible and the poets would have great worth if printed separately, it is believed that this marriage of poetry to Scripture will largely enhance the value of both to the reader. In the reading of the sacred volume it has often been found that a word uttered, or a query raised, has so roused the mind, that it has seen the truth in a new light, and clothed with fresh beauty. Can it be doubted that these appositely set gems of poetry, sometimes tenderly pathetic, now grandly solemn, then devotional, sublime, or severe, will greatly stir thought and enkindle feeling? And should the poetry, in some instances, seem to have been unfitly arranged, even thus it will beget an alertness of mind helpful to a clear understanding of what is read. Nor will the advantage of eminent and sympathetic companionship be wanting, if there be aught inspiring in that. The best utterances of hundreds of gifted minds, representing every age and phase of the Church catholic and visible, will here greet the reader, helping him to feel that its true life is one, throbbing in each member through his vital union with the common Lord of all.

What has been true of every age is also true of this: it has its peculiar advantages, needs, and dangers. More than any civilized people, we are confronted by perils arising from the wonderful material prosperity and progress of the last fifty years. Within that time men have learned to travel with the fleetness of the wind, and to speed their behests from continent to continent as quickly as they can be uttered or written. And the rush of events is hardly less rapid. Fortunes are gathered from the soil, from beneath the soil, and from trade, in a day. Everything is done with a rush, and the eager strife and outcry are for things perishable. Only the few take time for reflection and research. Deafened by the din of business, dazzled by hopes of wealth and preferment, made dizzy by the whirl of fashionable pursuits, or debauched by low pleasures, never did a people more need the spurs and checks of moral and spiritual forces than they are needed to-day by the people of this land.

Many on every hand loudly profess a regard for wisdom, though they are as far as were the ancient Hebrews from believing that true wisdom begins with the fear of Jehovah. Indeed, there is a growing school of philosophy heartily at one with our materialism, in the effort to ignore the fact that every man is responsible to Him. This statement is not made to be proved, though it may seem harsh and dogmatic. It is made in the firm belief that our literature, in many ways, is doing much to obscure in the minds of the people that greatest of thoughts, — the thought that every man is personally responsible to God! While it will do little good to characterize or denounce what is objectionable in our popular literature, its blemishes and faults will not here be contrasted with what is commendable and good. To overcome evil with good was a maxim worthy of the great apostle, as it is of being adopted by all. It is the property of truth to displace and banish error ; and the great truths of the Bible are mighty to correct errors of thought and life. Thousands are pygmies as to their purposes for right doing, who are giants as to their passions for worldly aggrandizements and pleasures. Their true freedom and peace can only come through a loving reception of the weighty truths of God's Word, which is the best and safe guide of the child, the man, and the sage.

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PERIOD I.

FROM ADAM TO THE CALL OF ABRAHAM.

B.C. 4004–1921.

CHAPTER I.

GOD'S WORK OF CREATION. — THE FIRST FOUR DAYS.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep,

Where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless war, and by confusion stand.

And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Hail, holy Light! offspring of Heaven first-born,
Or of the Eternal coeternal beam,
May I express thee unblamed? since God is light,
And never but in unapproachèd light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather, pure etherial stream,
Whose fountain who shall tell? Before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light,
A glorious company of golden streams,
Lamps of celestial ether burning bright,
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night!

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?

Yet 'neath the curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly, and leaf, and insect lay revealed,
That to such countless orbs thou mad'st us blind!
Why do we, then, shun Death with anxious strife?—
If Light can thus deceive, wherefore not Life?

CHAPTER II.

THE WORK OF CREATION COMPLETED.—THE SABBATH ORDAINED.

As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.
Thy Word created all, and doth create;
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

AND God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Therefore of clay, base, vile, and next to naught,
Yet formed by wondrous skill, and by His might,
According to an heavenly patterne wrought,
Which He had fashioned in His wise foresight,
He man did make, and breathed a living spright
Into his face, most beautifull and fayre,
Endewed with wisedome's riches, heavenly, rare.

Such He him made, that he resemble might
Himselfe, as mortall thing immortall could;
Him to be lord of every living wight
He made by love out of His owne like mould,
In whom He might His mightie selfe behould:
For Love doth love the thing beloved to see,
That like itselfe in lovely shape may bee.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Blessèd that eve!
The Sabbath's harbinger, when, all complete
In freshest beauty from Jehovah's hand,
Creation bloomed; when Eden's twilight face
Smiled like a sleeping babe: the voice divine
A holy calm breathed o'er the goodly work:
Mildly the sun upon the loftiest tree
Shed mellowly a sloping beam. Peace reigned,
And love, and gratitude; the human pair
Their orisons poured forth; love, concord reigned.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

With silent awe I hail the sacred morn,
  Which slowly wakes while all the fields are still:
A soothing calm on every breeze is borne,
  A graver murmur gurgles from the rill,
  And Echo answers softer from the hill,
And softer sings the linnet from the thorn,
  The sky-lark warbles in a tone less shrill.
Hail, light serene! hail, sacred Sabbath morn!
The rooks float silent by in airy drove;
  The sun a placid yellow lustre shows;
The gales, that lately sighed along the grove,
  Have hushed their downy wings in dead repose;
  The hovering rack of clouds forget to move:—
    So smiled the day when the first morn arose!

CHAPTER III.

SUMMARY.—EDEN.—THE WOMAN.—MARRIAGE.

THESE are Thy glorious works, Parent of good!
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
Unspeakable, who sitt'st above these heavens
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
Speak ye, who best can tell, ye sons of light,
Angels! for ye behold Him, and with songs
And choral symphonies, day without night,
Circle His throne, rejoicing; ye in heaven.
On earth join all ye creatures to extol
Him first, Him last, Him midst, and without end.

THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

> When God did man to His own likeness make,
> As much as clay, though of the purest kind,
> By the great potter's art refined,
> Could the divine impression take,
> He thought it fit to place him where
> A kind of heaven too did appear;
> As far as earth could such a likeness bear:
> That man no happiness might want,
> Which earth to her first master could afford,
> He did a Garden for him plant
> By the quick hand of His omnipotent word.
> As the chief help and joy of human life,
> He gave him the first gift; first, even before a wife.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

When out of hope, behold her, not far off,
Such as I saw her in my dream, adorned
With what all earth or heaven could bestow
To make her amiable. On she came,
Led by her heavenly Maker, though unseen,
And guided by His voice; not uninformed
Of nuptial sanctity, and marriage rites.
Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked majesty seemed lords of all:
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom placed,)
Whence true authority in men; though both
Not equal, as their sex not equal seemed:
For contemplation he and valour formed;
For softness she and sweet attractive grace:
He for God only, — she for God and him.

O lovely, happy, blest, immortal pair!
Pleased with the present, full of glorious hope.
But short, alas, the song that sung their bliss!
Henceforth the history of man grows dark:

Shade after shade, of deepening gloom descends,
And Innocence laments her robes defiled.
Who farther sings, must change the pleasant lyre
To heavy notes of woe.

CHAPTER IV.

THE TEMPTATION. — THE FALL. — THE SERPENT DOOMED. — THE VANQUISHER PROMISED. — THE EXILES.

So spake the enemy of mankind, enclosed
In serpent, inmate bad! and toward Eve
Addressed his way: not with indented wave,
Prone on the ground, as since; but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze: his head
Crested aloft, and carbuncle his eyes;
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant. Pleasing was his shape
And lovely.

With tract oblique
At first, as one who sought access, but feared
To interrupt, sidelong he works his way.
As when a ship by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail:
So varied he, and of his tortuous train
Curled many a wanton wreath in sight of Eve,
To lure her eyes.

NOW the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened;

and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

> So saying, her rash hand in evil hour
> Forthreaching to the fruit, she plucked, she eat!
> Earth felt the wound; and Nature from her seat,
> Sighing through all her works, gave signs of woe,
> That all was lost.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

> Amidst the thrilling leaves, Thy voice at evening's fall drew near;
> Father! and did not man rejoice that blessed sound to hear?
> Did not his heart within him burn, touched by the solemn tone?
> Not so! — for, never to return, its purity was gone.

And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Could I turn to look
With these twain eyes of mine, now weeping fast, —
Now good for only weeping, — upon man,
Because I looked on him? Alas, alas!
And is not this much woe, to cry alas!
Speaking of joy? And is not this more shame,
To have made the woe myself, from all that joy?
To have stretched my hand, and plucked it from the tree,
And chosen it for fruit? Nay, is not this
Still more despair, — to have halved that bitter fruit,
And ruined, so, the sweetest friend I have,
Turning the GREATEST to mine enemy?

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

O unexpected stroke, worse than of death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil! these happy walks and shades,
Fit haunt of gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Therefore in sight of man bereft
The happy garden still was left;
The fiery sword that guarded, showed it too,
Turning all ways, the world to teach,
That though as yet beyond our reach,
Still in its place the tree of life and glory grew.

CHAPTER V.

BIRTH OF CAIN AND ABEL. — HOW THEY DIFFERED. — ABEL MURDERED. — THE MURDERER PUNISHED.

There is pity in Thee,
O sinned against, great God! — My seed, my seed,
Thou mystic seed that shalt be! — leave us not
In agony beyond what we can bear,
Fallen in debasement below thunder-mark,
A mark for scorning — taunted and perplexed
By all these creatures we ruled yesterday,
Whom Thou, Lord, rulest always. O my seed,
Through the tempestuous years that rain so thick
Betwixt my ghostly vision and thy face,
Let me have token! for my soul is bruised
Before the serpent's head is.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

Tell, who began to breake the sacred band
Of blessed peace, wherein man liued at first:
Was 't not that Cain, who lifted vp his hand,
And with a murthrous mind (O wretch accurst!)
Brake peace, and foully slue his onely brother,
Though they had both one father and one mother?

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

O the wrath of the Lord is a terrible thing!
Like the tempest that withers the blossoms of spring,
Like the thunder that bursts on the summer's domain,
It fell on the head of the homicide Cain.
And lo! like a deer in the fright of the chase,
With a fire in the heart, and a brand on his face,
He speeds him afar to the desert of Nod —
A vagabond smote by the vengeance of God.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

The murderer from his Judge's presence fled:
Thence to the rising sun his offspring spread;
But he, the fugitive of care and guilt,
Forsook the haunts he chose, the homes he built;
While filial nations hailed him sire and chief,
Empire nor honour brought his soul relief;
He found, where'er he roamed, uncheered, unblest,
No pause from suffering, and from toil no rest.

CHAPTER VI.

THE GENEALOGY AND THE AGES OF THE ANTEDILUVIAN PATRIARCHS.

> THEN, good my lord, take to your royal self
> This proffered benefit of dignity;
> If not to bless us and the land withal,
> Yet to draw forth your noble ancestry
> From the corruption of abusing times,
> Unto a lineal true-derivèd course.

THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived a hundred and five years, and begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan: and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years, and begat Mahalaleel: and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: and all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

> I am one,
> Who finds within me a nobility,
> That spurns the idle pratings of the great,

And their mean boast of what their fathers were,
While they themselves are fools effeminate,
The scorn of all who know the worth of mind
And virtue.

And Jared lived a hundred sixty and two years, and he begat Enoch: and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.

Him the Most High
Rapt in a balmy cloud with wingèd steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good.

And Methuselah lived a hundred eighty and seven years, and begat Lamech: and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived a hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Howe'er we differ in the herald's book,
He that mankind's extraction shall o'erlook
In nature's rolls, must grant we all agree
In our best parts, immortal pedigree.

CHAPTER VII.

THE WORLD DOOMED. — THE ARK BUILT.

> SHALL yon exulting peak,
> Whose glittering top is like a distant star,
> Lie low beneath the boiling of the deep?
> No more to have the morning sun break forth,
> And scatter back the mists in floating folds
> From its tremendous brow? no more to have
> Day's broad orb drop behind its head at even,
> Leaving it with a crown of many hues?
> No more to be the beacon of the world,
> For angels to alight on, as the spot
> Nearest the stars?

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

> O sin! what hast thou done on this fair earth?
> The world, O man! is wailing o'er thy birth.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

All is oblique;
There's nothing level in our cursed natures,
But direct villainy.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

Earth shall be ocean! and no breath,
Save of the winds be on the unbounded wave!
Angels shall tire their wings, but find no spot:
Not even a rock from out the liquid grave
    Shall lift its point to save,
Or show the place where strong despair hath died,
After long looking o'er the ocean wide
For the expected ebb which cometh not;
    All shall be void, destroyed!

CHAPTER VIII.

THE DELUGE.

Ah, blighted earth! by sins of men defiled;
Ah, giant sinners still on ruin bent!
Thus will ye grieve Jehovah to repent
That man He made, and treated as a child!
How all the race, impelled by passions wild,
In hateful lusts and vilest deeds delight,
And madly thwart His will and scorn His might,
Though vengeance is restrained by mercy mild!
Ah, steeped in crimes, by revelry debased,
Puffed up with pride, the sense of shame effaced,
Reform ye would not, were it not too late! —
Full soon the clouds, with bolts of fire in store,
Will on your heads their vengeful torrents pour,
Nor, till Death's work is done, will they abate!

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Ye wilds, that look eternal; and thou cave,
Which seem'st unfathomable; and ye mountains,
So varied and so terrible in beauty;
Here, in your rugged majesty of rocks
And toppling trees that twine their roots with stone
In perpendicular places, where the foot
Of man would tremble, could he reach them — yes,
Ye look eternal! Yet, in a few days,
Perhaps even hours, ye will be changed, rent, hurled,
Before the mass of waters; and yon cave,
Which seems to lead into a lower world,
Shall have its depth searched by the sweeping wave,
And dolphins gambol in the lion's den!
And man — Oh, men! my fellow-beings! Who
Shall weep above your universal grave?

And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

Meanwhile the south-wind rose, and, with black wings
Wide-hovering, all the clouds together drove
From under heaven; the hills to their supply
Vapour, and exhalation dusk and moist,
Sent up amain; and now the thickened sky
Like a dark ceiling stood. Down rushed the rain
Impetuous; and continued, till the Earth
No more was seen: the floating vessel swum
Uplifted, and secure with beakèd prow
Rode tilting o'er the waves.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

> Sunk beneath the wave,
> The guilty share an universal grave;
> One wilderness of water rolls in view,
> And heaven and ocean wear one turbid hue;
> Still stream unbroken torrents from the skies,
> Higher beneath the inundations rise;
> A lurid twilight glares athwart the scene,
> Low thunders peal, faint lightnings flash between.—
> —Methinks I see a distant vessel ride,
> A lonely object on the shoreless tide;
> Within whose ark the innocent have found
> Safety, while stayed Destruction ravens round;
> Thus, in the hour of vengeance, God, who knows
> His servants, spares them, while He smites His foes.

CHAPTER IX.

ARARAT AND THE ALTAR.

> The mighty ark
> Rests upon Ararat; but naught around
> Its inmates can behold, save o'er the expanse
> Of boundless waters, the sun's orient orb
> Stretching the hull's long shadow, or the moon
> In silence through the silver-curtained clouds
> Sailing, as she herself were lost and left
> In hollow loneliness.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Ye, too, the free and fearless Birds of air,
Were charged that hour, on missionary wing,
The same bright lesson o'er the seas to bear,
Heaven-guided wanderers with the winds of spring!
Sing on, before the storm, and after, sing!
And call us to your echoing woods away
From worldly cares; and bid our spirits bring
Faith to imbibe deep wisdom from your lay.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

And the messenger dove went forth again
  On an eager plume, at morn;
And returned at the evening hour, but then
  With a leaf from the olive torn.
Once more, away! and a last farewell,
For she came no more in the ark to dwell,
But she found a home in the silent wood,
Where the fadeless groves of the olive stood.

There wanders a spirit from many a breast,
  O'er the wide world's troubled sea,
That seeketh some bower of peaceful rest,
  And a sweet tranquillity:
But it turns full oft from a fruitless flight,
  Like the dove with a wearied wing,
Till it findeth a bower of calm delight
  Where the flowers of Virtue spring!

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

What though the swelling surge thou see impatient to devour,
Rest, mortal rest, on God's decree, and thankful own His power.
Know when He bade the deep appear, Thus far, the Almighty said,
Thus far, nor farther, rage, and here let thy proud waves be stayed!

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CHAPTER X.

THE BLESSING. — THE RAINBOW.

On Noah, and in him on all mankind,
The charter was conferred by which we hold
The flesh of animals in fee, and claim,
O'er all we feed on, power of life and death.
But read the instrument, and mark it well;
The oppression of a tyrannous control
Can find no warrant there. Feed then, and yield
Thanks for thy food. Carnivorous through sin,
Feed on the slain, but spare the living brute.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

> But mark! what arch of varied hue
>   From Heaven to earth is bowed!
> Haste, ere it vanish, haste to view
>   The Rainbow in the cloud!
>
> How bright its glory! there behold
>   The emerald's verdant rays,
> The topaz blends its hue of gold
>   With the deep ruby's blaze.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth, with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Still young and fine! but what is still in view
We slight as old and soiled, though fresh and new.
How bright wert thou, when Shem's admiring eye
Thy burnished, flaming Arch did first descry!
When Terah, Nahor, Haran, Abram, Lot,
The youthful world's gray fathers in one knot,
Did with intentive looks watch every hour
For thy new light, and trembled at each shower!

. . . .

Bright pledge of peace and Sunshine! the suretye
Of thy Lord's hand, the object of His eye!
When I behold thee, though my light be dim,
Distant and low, I can in thine see Him
Who looks upon thee from His glorious throne,
And minds the Covenant 'twixt All and One.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

Bow of beauty, arching o'er us, tinted with unearthly dyes,
Stealing silently before us on the cloud of stormy skies;
In thy beaming radiance seeming, like an angel-path from heaven;
Or a vision to our dreaming, of some fairy fabric given.

Thou art Mercy's emblem, brightly smiling through an angry frown;
Fairer for the gloom, as nightly glow the gems in Ether's crown.
And when wrath is darkest glooming on the countenance divine,
Love's and Mercy's light assuming, like the rainbow it doth shine.

CHAPTER XI.

NOAH'S SONS AND GRANDSONS. — BABEL AND THE DISPERSION.

NOW these are the generations of the sons of Noah, — Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Let them that would build castles in the air,
Vault thither, without step or stair.
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his groundworks low,
May in good time build high, and sure, though slow.

The whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till, by broad spreading, it disperse to naught.

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

God, in derision, sets
Upon their tongues a various spirit, to rase
Quite out their native language; and, instead,
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud,
Among the builders; each to other calls
Not understood; till hoarse, and all in rage,
As mocked they storm: great laughter was in heaven,
And looking down, to see the hubbub strange,
And hear the din. Thus was the building left
Ridiculous, and the work, Confusion named.

When Babel was confounded, and the great
Confederacy of projects wild and vain
Was split into diversity of tongues,
Then, as a shepherd separates his flock,
These to the upland, to the valley those,
God drave asunder and assigned their lot
To all the nations.

Heroes and kings obey the charm,
Withdraw the proud high-reaching arm;
There is an oath on high,
That ne'er on brow of mortal birth
Shall blend again the crowns of earth,
Nor in according cry
Her many voices mingled own
One tyrant Lord, one idol throne:
But to His triumph soon
He shall descend, who rules above,
And the pure language of His love
All tongues of men shall tune.

PERIOD II.

FROM THE CALL OF ABRAHAM TO THE DEATH OF JOSEPH.

B.C. 1921–1635.

CHAPTER XII.

THE CALL OF ABRAM. — THE VISION. — THE COVENANT.

TRUE Faith and Reason are the soul's two eyes ;
Faith evermore looks upward, and descries
Objects remote ; but Reason can discover
Things only near, sees nothing that's above her :
They are not matches ; often disagree ;
And sometimes both are closed, and neither see.

NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

I see him as thou canst not, with what faith
He leaves his gods, his friends and native soil,
Ur of Chaldea, passing now the ford
To Haran ; after him a cumbrous train
Of herds and flocks, and numerous servitude ;
Not wandering poor, but trusting all his wealth
With God, who called him, in a land unknown.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

No foot of land do I possess;
No cottage in this wilderness;
  A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
  Till I my Canaan gain.

Nothing on earth I call my own,
A stranger to the world, unknown,
  I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
  A city in the skies.

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Ah, who can tell the hidden way,
His feet so soon must tread;
How he shall follow and obey,
Or where he shall be led?
Unknown, untried, the paths must be,
That lead, my Saviour, up to Thee!

Through flowery meads, through verdant glades,
By waters still and clear;
Or through dark vales and dismal shades,
'Mid landscapes bleak and drear;
Such may the hidden pathway be,
That leads, my Saviour, up to Thee

CHAPTER XIII.

THE NAMES CHANGED. — THE COVENANT RENEWED. — CIRCUMCISION.

WHAT pleases God, O pious soul,
Accept with joy; though thunders roll,
And tempests lower on every side,
Thou knowest naught can thee betide,
But pleases God.

NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

As morning dews from Charran's plains
On sunbeams take their heavenward flight,
Thus quickly, O my Father, God!
Obedient to Thy sovereign call,
I left my home and kindred all,
To camp and follow where Thy nod
Should show the way by day and night,
'Mid sultry wilds, or chilling rains.

O blessed hope! O gracious boon!
Is God my portion, ne'er to fail,
And Canaan fair, my heritage?
Shall nations glory in my name,
As father?—Vision of growing fame!
The World in me, from age to age,
A faithful Saviour-sire shall hail:—
And did I quit my home too soon?

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, Oh that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

Whate'er my God ordains is right,
His will is ever just;
Howe'er He order now my cause,
I will be still and trust.
He is my God,
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

CHAPTER XIV.

ABRAHAM'S ANGEL GUESTS. — HE PLEADS FOR SODOM.

> PUT we our quarrel to the will of Heaven,
> Who, when He sees the hours ripe on earth,
> Will rain hot vengeance on offenders' heads.

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

> Sweet title that delighteth me — rank earnestly implored;
> O, what can reach my dignity? I am Thy servant, Lord!

And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

> And is there care in heaven, and is there love
> In heavenly spirits to these creatures base,
> That may compassion of their evils move?
> There is, — else much more wretched were the case
> Of men than beasts. But, oh! the exceeding grace
> Of highest God that loves His creatures so,
> And all His works with mercy doth embrace,
> That blessed angels He sends to and fro
> To serve to wicked men, to serve His wicked foe!

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

> More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats,
> That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round earth is every way
Bound by gold chains about the feet of God.

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CHAPTER XV.

LOT DELIVERED. — SODOM AND GOMORRAH DESTROYED.

ANGELS of life and death alike are His;
  Without his leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
  Against his messengers to shut the door?

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

There's a wail in the blast that is sweeping the plain,
And the sky is o'erspread with a mantle of gloom,
For vengeance broods over Iniquity's reign,
And the angels of warning now herald its doom!

Mourn — mourn o'er the city that lifteth its pride,
The wrath that is kindling shall humble it low,
And consuming destruction encompass it wide,
For the just are not found who may ruin forego.

And the men said unto Lot, Hast thou any here besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

Get ye up from the wrath of God's terrible day!
Ungirded, unsandaled, arise and away!
'Tis the vintage of blood — 'tis the fulness of time,
And vengeance shall gather the harvest of crime! —
Hark! the growl of the thunder — the quaking of earth!
Woe — woe to the worship, and woe to the mirth!
The black sky has opened — there's flame in the air —
The red arm of vengeance is lifted and bare!

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

Then linger not in all the plain;
Flee for thy life — the mountain gain;
Look not behind; make no delay;
Oh, speed thee, speed thee on thy way;
Haste, traveller, haste!

And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Angel of wrath! why linger in mid air,
While the devoted city's cry
Louder and louder swells? and canst thou spare,
Thy full-charged vial standing by? —
Thus, with stern voice, unsparing Justice pleads:
He hears not — with a softened gaze
His eye is following where sweet Mercy leads,
And till she give the sign, his fury stays.

Guided by her, along the mountain road,
Far through the twilight of the morn,
With hurrying footsteps from the accursed abode
He sees the holy household borne:
Angels, or more, on either hand are nigh,
To speed them o'er the tempting plain,
Lingering in heart, and with frail, sidelong eye,
Seeking how near they may unharmed remain.

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain,
And Death brooded over the pride of the Plain!

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CHAPTER XVI.

THE HEIR AND THE EXILE.

O ALL-PREPARING Providence divine!
What mortal sense is able to define
Thy mysteries, Thy counsels to unfold!
It is Thy wisdom strangely that extends
Obscure proceedings to apparent ends.

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bear Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him.

Mystery! mystery! holy and strange;
What a life-history, fruitful of change,
And endless of range,
Is folded here, sweet within sweet, like a blossom!

And Sarah said, God hath made me to laugh, so that all that hear me will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs.

She looked above — the heavens shone still
Unclouded bright and clear;
She listened, but no fount nor rill
Poured music on her ear.
Then once again her child she eyed —
His cheek wore death's pale hue;
"Alas! and is it thus," she cried;
"Doth God forsake me too,
And with my earthly foes combine
To work such ill for me and mine?"

And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

Injured, hopeless, faint and weary,
Sad, indignant and forlorn,
Through the desert wild and dreary,
Hagar leads the child of scorn.

Who can speak a mother's anguish,
Painted in that tearless eye,
Which beholds her darling languish,
Languish unrelieved, to die!

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

She stood beside the well her God had given
To gush in the deep wilderness, and bathed
The forehead of her child until he laughed
In his reviving happiness, and lisped
His infant thought of gladness at the sight
Of the cool plashing of his mother's hand.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

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CHAPTER XVII.

THE GREAT TRIAL AND TRIUMPH OF ABRAHAM'S FAITH.

PRUNE thou thy words, the thoughts control that o'er thee swell and throng:
They will condense within thy soul and change to purpose strong.
Faith's meanest deed more favour bears, where hearts and wills are weighed,
Than brightest transports, choicest prayers, which bloom their hour and fade

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

The childlike faith, that asks not sight,
  Waits not for wonder or for sign,
Believes, because it loves aright,
  Shall see things greater, things divine.
Heaven to that gaze shall open wide,
  And brightest angels to and fro
On messages of love shall glide.

And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

He rose up, and laid
The wood upon the altar. All was done.
He stood a moment — and a deep, quick flush
Passed o'er his countenance; and then he nerved

His spirit with a bitter strength, and spoke —
Isaac! my only son! — The boy looked up:
Where is the lamb, my father? — Oh, the tones,
The sweet, familiar voice of a loved child! —
What would its music seem at such an hour! —
It was the last deep struggle. Abraham held
His loved, his beautiful, his only son,
And lifted up his arm, and called on God —
And lo! God's angel stayed him — and he fell
Upon his face, and wept.

And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Thee will I love, O God, and own
My strength is in Thine arm alone.
Jehovah is my rock, my tower,
My Saviour in the darkest hour;
My God, my strength, my confidence,
My buckler, helm, and high defence:
On Him I call, and bless His name;
Ne'er shall my hope be put to shame.

CHAPTER XVIII.

A BRIDE SOUGHT FOR ISAAC.

Reason, my son
Should choose himself a wife; but as good reason,
The father, (all whose joy is nothing else
But fair posterity) should hold some counsel
In such business.

AND Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.

> "Woman!" With that word,
> Life's dearest hopes and memories come.
> Truth, beauty, love, in her adored,
> And earth's lost paradise restored,
> In the green bower of home.

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

> Then rest thee, bright one, in thy tranquil nook,
> Fond eyes to cherish thee, true arms to keep,
> Nor wistful for the world's gay sunshine look; —
> In its own time the light will o'er thee sweep.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

> Sweet stream that winds through yonder glade,
> Apt emblem of a virtuous maid,
> Silent and chaste she steals along,
> Far from the world's gay busy throng,
> With gentle yet prevailing force,
> Intent upon her destined course:
> Graceful and useful all she does,
> Blessing and blest where'er she goes,
> Pure-bosomed as the watery glass,
> And heaven reflected in her face.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

> Win her with gifts, if she respect not words.
> Dumb jewels often, in their silent kind,
> More than quick words do move a woman's mind.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.

Come in, thou blessed of the Lord,
Stranger nor foe art thou:
We welcome thee with warm accord,
Our friend, our brother, now.

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CHAPTER XIX.

REHEARSALS. — PROPOSALS. — ESPOUSALS.

Joy serious and sublime,
Such as doth nerve the energies of prayer,
Should swell the bosom when a maiden's hand,
Filled with life's dewy flowerets, girdeth on
That harness which the ministry of death
Alone unlooseth, but whose fearful power
May stamp the sentence of eternity.

AND the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

A wife's a man's best piece; who till he marries,
Wants making up; she is the shrine to which
Nature doth send us forth on pilgrimage;
She was a scion taken from that tree,
Into which, if she has no second grafting,
The world can have no fruit; she is man's
Arithmetic, which teaches him to number
And multiply himself in his own children;
She is the good man's paradise, and the bad's
First step to heaven; a treasure which, who wants,
Cannot be trusted to posterity,
Nor pay his own debts: she's a golden sentence
Writ by our Maker, which the angels may
Discourse of, only men know how to use,
And none but devils violate.

And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Dare to be true, nothing can need a lie;
A fault which needs it most, grows two thereby.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

Old sir, I know
She prizes not such trifles as these are.
The gifts she looks from me are packed and locked
Up in my heart, which I have given already,
But not delivered.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

The voice of joy this happy day demands ;
  Resound the song, and in our God confide :
Beneath His canopy the bridegroom stands,
  In all her beauty shines the lovely bride.
O, may their joy still blossom, ever new,
Fair as a garden to the ravished view !

Sing from your bowers, ye daughters of the song,
  Behold the bride with starlike glory shine ;
May each succeeding day still glide along
  Fair as the first, begirt with grace divine :
Far from her tent may care and sorrow fly,
While she o'erjoyed beholds her numerous progeny.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi ; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us ? And the servant had said, It is my master : therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her : and Isaac was comforted after his mother's death.

      Across the threshold led,
And every tear kissed off as soon as shed,
His house she enters, there to be a light
Shining within, when all without is night ;
A guardian angel o'er his life presiding,
Doubling his pleasure, and his cares dividing !

CHAPTER XX.

ABRAHAM'S DEATH.—ESAU AND JACOB BORN.—THE PROMISE RENEWED TO ISAAC.

A CLOUD lay cradled near the setting sun,
  A gleam of crimson tinged its braided snow:
Long had I watched the glory moving on,
  O'er the still radiance of the lake below:
Tranquil its spirit seemed, and floated slow,
  E'en in its very motion there was rest,
While every breath of eve that chanced to blow,
  Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul,
  To whose white robe the gleam of bliss is given,
And by the breath of mercy made to roll
  Right onward to the golden gates of heaven:
Where to the eyes of faith it peaceful lies,
And tells to man his glorious destinies.

AND Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Macpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

Sweet is the scene when Virtue dies!—
When sinks a righteous soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!
Triumphant smiles the victor brow,
Fanned by some angel's purple wing;—
Where is, O Grave! thy victory now?
And where, insidious Death! thy sting?

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

> Nature may falter, but never God's promise,
> Hence did the heir of the covenant plead:
> "God of my father, by whom every life is,
> Kindly fulfil what Thy love has decreed;
> Count, if thou canst, all the sands of the sea-shore,
> Tell, too, each star that bestuds the blue sky;
> Yet shall thy children outnumber them far more,
> Blessing all nations both distant and nigh."
>
> Cease, then, Rebekah, those strange cogitations
> Pensively cherished now oft in thy mind;
> Voices of nature yield cheering monitions,
> Gladness for yearnings full soon thou shalt find!—
> Embryo nations together are striving,
> Germs of renown in the ages to come;
> Hush, then, all plaints, for thy day-star is rising,
> Pledge of new joys round the hearth-stone of home!

And Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

> Ye joys, too dearly bought, which time can ne'er renew,
> Dear torments of my thought;

Why, when ye fled, fled not your memory too?
Alas! of hopes bereft, the dreams that once they were,
Are all that now is left,
And memory thus but turns them all to care!

And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said unto him, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

True faith will grasp His mercy fast,
And hope bring patience at the last,
Then both within thy heart enshrine,
So shall the heritage be thine,
That pleases God.

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CHAPTER XXI.

JACOB GUILEFULLY GETS ESAU'S BLESSING.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by 't?
Love thyself last: cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues: be just and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

What man so wise, what earthly wit so ware,
  As to descry the crafty cunning train,
By which deceit doth mark in visor fair,
  And cast her colours dyèd deep in grain,
To seem like truth, whose shape she well can feign,
And fitting gestures to her purpose frame,
The guiltless man with guile to entertain?

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

O what a tangled web we weave,
When first we practice to deceive!

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown.
Our faded crown, despised and flung aside,
Shall on some brother's brow immortal bloom:
No partial hand the blessing may misguide;
No flattering fancy change our Monarch's doom;
His righteous doom, that meek, true-hearted Love
The everlasting birthright should receive,
The softest dews drop on her from above,
The richest green her mountain garland weave;
Her brethren, mightiest, wisest, eldest born,
Born to her sway, and move at her behest:
Isaac's fond blessing may not fall on scorn,
Nor Balaam's curse on love, which God hath blest.

CHAPTER XXII.

JACOB'S BLESSING, VISION, AND VOW.

FEAR not, Jacob, thou art Mine,
And My presence with thee goes;
On thy heart My love shall shine,
And My arm subdue thy foes:
From My presence comfort take,
For My help in trouble call;
Never will I thee forsake,
Till I have accomplished all.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayst be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Nearer to thy God in sleep,
Tasting fellowship more deep,
Entering heaven in glorious dreams,
Drinking there of living streams,
Meeting angel-friends above,
Greeting them in peace and love,
Hearing songs unheard on earth,
Songs of everlasting mirth;
Who that dream would seek to break,
Who from such a sleep would wake?

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Far as the eye can glance, on height o'er height
Rise fiery waving wings, and star-crowned brows,
Millions on millions, brighter and more bright,
Till all is lost in one supreme, unmingled light.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

But, two beside the sleeping pilgrim stand,
Like cherub-kings, with lifted, mighty plume,
Fixed, sun-bright eyes, and looks of high command:
They tell the patriarch of his glorious doom;

Father of countless myriads that shall come,
Sweeping the land like billows of the sea,
Bright as the stars of heaven from twilight's gloom,
Till He is given whom angels long to see,
And Israel's splendid line is crowned with Deity.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Why could not I, in spirit, raise
Pillar of Bethel to His praise
Who blessed me, and free worship pay,
Like Isaac's son upon his way?
Are holy thoughts but happy dreams
Chased by despair, as starry gleams
By clouds? — Nay, turn, and read thy mind;
Nay, look on Nature's face, and find
Kind, gentle graces, thoughts to raise
The tired spirit, — hope and praise.

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CHAPTER XXIII.

JACOB'S JOURNEY, SOJOURN, AND RETURN.

THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

> But where is she, the bridal flower,
> That must be made a wife ere noon?
> She enters, glowing with the noon
> Of Eden on its bridal bower.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

> Wedded love is founded on esteem,
> Which the fair merits of the mind engage;
> For those are charms that never can decay;
> But time, that gives new whiteness to the swan,
> Improves their lustre.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her.

> Oh there is one affection which no stain
> Of earth can darken: when two find —
> The softer and the manlier — that a chain
> Of kindred taste has softened mind to mind;
> 'Tis an attraction from all sense refined;
> The good can only know it. 'Tis not blind,
> As love is unto baseness. Its desire
> Is but, with hands entwined, to lift our being higher.

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter and brought her to him; and he went in unto her.

> Ah that deceit should steal such gentle shapes,
> And with a virtuous visor hide deep vice!

And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born. Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

> Leave me, O Love! which reachest but to dust;
> And thou, my mind, aspire to higher things,
> Grow rich in that which never taketh rust:
> Whatever fades, but fading pleasure brings.
> Draw in thy beams, and humble all thy might
> To that sweet yoke where lasting freedoms be;
> Which breaks the clouds, and opens forth the light,
> And doth both shine, and give us sight to see.

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

> The sea of fortune doth not ever flow,
> She draws her favours to the lowest ebb,
> Her tides have equal times to come and go,
> Her loom doth weave the fine and coarsest web;
> No joy so great, but runneth to an end;
> No hap so hard, but may in fine amend.

CHAPTER XXIV.

JACOB'S PROPITIATORY PRESENT. — HIS WRESTLING PRAYER. — HIS PRINCELY TITLE.

> APPEARED before mine eyes
> A man of God: his habit and his guise
> Were such as lofty prophets used to wear:
> But in his dreadful looks there did appear
> Something that made me tremble: in his eye
> Mildness was mixt with awful majesty.

AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

> Some faiths are like those mills that cannot grind
> Their corn, unless they work against the wind.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds and the camels, into two bands; and said, If

Esau come to the one company, and smite it, then the other company which is left shall escape.

Nothing more grateful to the highest eyes,
  Nothing more firm in danger to protect us,
Nothing more forcible to pierce the skies,
  And not depart till mercy do protect us;
And, as the soul life to the body gives,
So prayer revives the soul, by prayer it lives.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

My lord, I have remembrances of yours,
  That I have longed long to re-deliver;
I pray you now receive them.
And with them, words of so sweet breath composed,
As make the things more rich: the perfume lost,
Take these again; for to the noble mind,
Rich gifts wax poor when givers prove unkind.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him; and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

Come, O thou Traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee:
With Thee all night I mean to stay,
And wrestle till the break of day.

Yield to me now, for I am weak;
But confident in self-despair:
Speak to my heart in blessings speak:
Be conquered by my instant prayer.
Speak! or Thou never hence shalt move,
And tell me if thy Name be Love.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

I will not let Thee go, Thou help in time of need!
Heap ill on ill, I trust Thee still,
E'en when it seems as Thou wouldst slay indeed!
Do as Thou wilt with me, I yet will cling to Thee!
Hide Thou thy face, yet, help in time of need,
I will not let Thee go!

CHAPTER XXV.

THE FRATERNAL MEETING.

THAT which combined us was most great, and let not
A leaner action rend us. What's amiss,
May it be gently heard: when we debate
Our trivial difference loud, we do commit
Murder in healing wounds. Then, noble partners,
Touch you the sourest points with sweetest terms.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

Blissed be simple life withouten dreid;
Blissed be sober feast in quieté;
Wha has eneuch of no more has he neid,
Though it be little into quantity.
Grit abundance, and blind prosperity,
Oft timis make ane evil conclusion;
The sweetest life, theirfor, in this country,
Is of sickerness, with small possession.

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my Lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

It is the Mind that maketh good or ill,
That maketh wretch or happy rich or poor;
For some that hath abundance at his will,
Hath not enough, but wants in greater store;
And other, that hath little, asks no more,
But in that little is both rich and wise;
For wisdom is most riches: fools, therefore,
They are, which fortune do by vows devise,
Sith each himself his life may fortunize.

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-Elohe-Israel.

There is a history in all men's lives,
Figuring the nature of the times deceased;
The which observed, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds,
And weak beginnings, lie intreasurèd.

CHAPTER XXVI.

JOSEPH, THE BELOVED SON, AND HATED BROTHER.

MEN that make
Envy and crooked malice nourishment,
Dare bite the best.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren ; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age : and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren : and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed : for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

Beside thine hearth, thine home within,
Lies couched and still a deadly sin,
O chain it while 'tis time !
Learn on thy brother's joy to gaze
With thankful eye ; and Heaven's high counsel praise,
That crowned him with the forfeit of thy crime.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

> God keeps His holy mysteries
>   Just on the outside of man's dream;
> In diapason slow, we think
> To hear their pinions rise and sink,
> While they float pure beneath His eyes,
>   Like swans adown a stream.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

> O conspiracy!
> Sham'st thou to show thy dangerous brow by night,
> When evils are most free? O! then, by day
> Where wilt thou find a cavern dark enough
> To mask thy monstrous visage? Seek none, conspiracy;
> Hide it in smiles, and affability:
> For if thou path, thy native semblance on,
> Not Erebus itself were dim enough
> To hide thee from prevention.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

> Envy's harsh berries and the choking pool
> Of the world's scorn, are the right mother-milk
> To the tough hearts that pioneer their kind,
> And break a pathway to those unknown realms
> That in the earth's broad shadow lie enthralled.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

> Grief fills the room up of my absent child,
> Lies in his bed, walks up and down with me;
> Puts on his pretty looks, repeats his words,
> Remembers me of all his gracious parts,
> Stuffs out his vacant garments with his form:
> Then have I reason to be fond of grief.

CHAPTER XXVII.

JOSEPH PROMOTED, PERSECUTED, AND IMPRISONED.

A RAVELLED rainbow overhead
Lets down to life its varying thread:
Love's blue, — joy's gold, — and, fair between,
Hope's shifting light of emerald green;
With, either side, in deep relief,
A crimson Pain, — a violet Grief.
Would'st thou, amid their gleaming hues,
Clutch after those, and these refuse?
Believe, — as thy beseeching eyes
Follow their lines, and sound the skies, —
There, where the fadeless glories shine,
An unseen angel twists the twine.

And be thou sure, what tint soe'er
The broken rays beneath may wear,
It needs them all, that, broad and white,
God's love may weave the perfect light.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

Virtue may be assailed, but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that, which mischief meant most harm,
Shall in the happy trial prove most glory:

But evil on itself shall back recoil,
And mix no more with goodness; when at last,
Gathered like scum, and settled to itself,
It shall be in eternal, restless change
Self-fed and self-consumed: if this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

From God's glances shrink thou never, meet them ever;
  Who submits him to His grace
Finds that earth no sunshine knoweth
Such as gloweth o'er his pathway all his days.

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

Waken'st thou again to sorrow, oh! then borrow
  Strength from Him, whose sun-like might
  On the mountain summit tarries,
And yet carries to the vales their mirth and light.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Now let us thank the Eternal Power: convinced
That Heaven but tries our virtue by affliction,
That oft the cloud which wraps the present hour
Serves but to brighten all our future days.

CHAPTER XXVIII.

THE KING'S BUTLER AND BAKER COME TO GRIEF.

O, momentary grace of mortal men!
Which we more hunt for than the grace of God.
Who builds his hope in air of your good looks,
Lives like a drunken sailor on a mast;
Ready with every nod to tumble down
Into the fatal bowels of the deep.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Take heed, you dally not before your king,
Lest He, that is the supreme King of kings,
Confound your hidden falsehood, and award
Either of you to be the other's end.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Nay, do not say — stand up;
But, pardon first, and afterwards, stand up.

I never longed to hear a word till now;
Say — pardon, king; let pity teach thee how:
The word is short, but not so short as sweet;
No word like pardon, for kings' mouths so meet.
Twice saying pardon doth not pardon twain,
But makes one pardon strong.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand; but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

Blow, blow, thou winter wind,
Thou art not so unkind as man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen, although thy breath be rude.
Freeze, freeze, thou bitter sky,
That dost not bite so nigh as benefits forgot:
Though thou the waters warp,
Thy sting is not so sharp as friend remembered not.

CHAPTER XXIX.

PHARAOH'S DREAMS.

O! I have passed a miserable night,
So full of fearful dreams, of ugly sights,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 'twere to buy a world of happy days,
So full of dismal terror was the time.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them, out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill favoured and lean-fleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Nor yet shall people be too confident
  In judging, even as he is who doth count
  The corn in field or ever it be ripe.
For I have seen all winter long the thorn
  First show itself intractable and fierce,
  And after bear the rose upon its top;
And I have seen a ship direct and swift
  Run o'er the sea throughout its course entire,
  To perish at the harbour's mouth at last.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

And slight withal may be the things which bring
Back on the heart the weight which it would fling
Aside forever; it may be a sound,
A tone of music, summer's eve, or spring,
A flower, the wind, the ocean, which shall wound,
Striking the electric chain wherewith we are darkly bound.
And how and why we know not, nor can trace
Home to its cloud this lightning of the mind,
But feel the shock renewed, nor can efface
The blight and blackening which it leaves behind.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

The good man suffers but to gain,
And every virtue springs from pain;
As aromatic plants bestow
No spicy fragrance while they grow;
But crushed, or trodden to the ground,
Diffuse their balmy sweets around.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

Thy spirit within thee hath been so at war,
And thus that hath so bestirred thee in thy sleep,
That beads of sweat have stood upon thy brow,
Like bubbles in a late disturbèd stream:
And in thy face strange motions have appeared,
Such as we see when men restrain their breath
On some great sudden hest.

CHAPTER XXX.

JOSEPH INTERPRETS FOR PHARAOH. — NEW HONOURS.

> But there are deeds which should not pass away,
> And names that must not wither, though the earth
> Forget her empires with a just decay,
> The enslavers and the enslaved, their death and birth;
> The high, the mountain majesty of *worth*
> Should be, and shall, survivor of its woe,
> And from its immortality look forth
> In the sun's face, like yonder Alpine snow,
> Imperishably pure beyond all things below.

AND Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Some must be great. Great offices will have
Great talents. And God gives every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

The gentle heart that thinks with pain,
  It scarce can lowliest task fulfil;
And, if it dared its life to scan,
  Would ask but pathway low and still.
Often such lowly heart is brought
To act with power beyond its thought;
  For God, through ways they have not known,
    Will lead His own.

  God doth not leave His own:
The night of weeping for a time may last,
    Then, tears all past,
His going forth shall as the morning shine,
The sunrise of his favour shall be thine:
    God doth not leave His own.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of

Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

CHAPTER XXXI.

JOSEPH'S BRETHREN SENT INTO EGYPT FOR FOOD.

So oft the doing of God's will
Our foolish wills undoeth!
And yet what idle dream breaks ill,
Which morning-light subdueth?
And who would murmur and misdoubt,
When God's great sunrise finds him out?

AND the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

> The great man down, you mark his favourite flies;
> The poor advanced makes friends of enemies:
> And hitherto doth love on fortune tend,
> For who not needs shall never lack a friend;
> And who in want a hollow friend doth try,
> Directly seasons him his enemy.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

> I told ye all,
> When we put this dangerous stone a rolling,
> 'Twould fall upon ourselves.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

> Yield not thy neck
> To fortune's yoke, but let thy dauntless mind
> Still ride in triumph over all mischance.

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

> Doubting things go ill, often hurts more
> Than to be sure they do; for certainties
> Either are past remedies, or, timely knowing,
> The remedy then born.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

> Give sorrow words; the grief, that does not speak,
> Whispers the o'er-fraught heart, and bids it break.

CHAPTER XXXII.

THE SECOND JOURNEY.—THE PRINCELY ENTERTAINMENT.

> In the good care of God, whose Spirit gave
> Your mind its impulse, can ye not confide?
> Is His arm shortened, that it cannot save?
> That arm so oft in deeper perils tried!
> A time will come, not distantly descried,
> When to remember every past dismay
> Will be no less a pleasure than a pride;
> Hold then courageous on, and keep, I pray,
> Your noble hearts in cheer for that victorious day.

AND the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

> My heart did heave, and there came forth, O God!
> By that I knew that Thou wast in the grief,
> To guide and govern it to my relief,
> Making a sceptre of the rod:
> Hadst Thou not had Thy part,
> Sure the unruly sigh had broke my heart.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride.
Not soon provoked, she easily forgives;
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Whom call we gay? That honour has been long
The boast of mere pretenders to the name.
The innocent are gay — the lark is gay,
That dries his feathers, saturate with dew,
Beneath the rosy cloud, while yet the beams
Of day-spring overshoot his humble nest.
The peasant, too, a witness of his song,
Himself a songster, is as gay as he.
But save me from the gaiety of those,
Whose headaches nail them to a noonday bed;
And save me too from theirs, whose haggard eyes
Flash desperation, and betray their pangs
For property stripped off by cruel chance;
From gaiety that fills the bones with pain,
The mouth with blasphemy, the heart with woe.

CHAPTER XXXIII.

JOSEPH PLANNING. — JUDAH PLEADING.

Build up heroic lives, and all be like a sheathen sabre
Ready to flash out at God's call, O chivalry of labour!
Triumph and toil are twins, and aye joy suns the cloud of sorrow;
And 'tis the martyrdom to-day, brings victory to-morrow.

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

> The oft shaken tree grows faster at the root,
> And faith's most firm, that's sometimes urged with doubt.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

> Shall we, then, who have issued from the dust,
> And there return, — shall we, who toil for dust,
> And wrap our winnings in this dusty life,
> Say, "No more tears, Lord God! the measure runneth o'er!"

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Oh, block by block, with sore and sharp endeavour,
Lifelong we build these human natures up
  Into a temple fit for freedom's shrine.
And trial ever consecrates the cup
  Wherefrom we pour her sacrificial wine.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Methinks if ye would know
How visitations of calamity
Affect the pious soul, 'tis shown you here.
Look yonder at that cloud, which, through the sky
Sailing along, doth cross in her career
The rolling moon. I watched it as it came,
And deemed the deep opaque would blot her beams;
But melting like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own;
Then, passing, leaves her in her light serene.

CHAPTER XXXIV.

JOSEPH IDENTIFIED.—JACOB COMFORTED.

Our indiscretion sometimes serves us well,
When our deep plots do pall; and that should teach us,
There's a Divinity that shapes our ends,
Rough-hew them how we will.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him,

O sweet are the tones of affection sincere,
When they come from the depth of the heart!
And sweet are the words that banish each care,
And bid sorrow forever depart!

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Come, brother, turn with me from pining thought,
And all the inward ills that sin hath wrought;
Come, send abroad a love for all who live,
And feel the deep content in turn they give.
Kind wishes and good deeds — they make not poor;
They'll home again, full laden, to thy door.
The streams of love flow back where they begin;
For springs of outward joys lie deep within.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

He that of greatest works is finisher,
Oft does them by the weakest minister:
So Holy Writ in babes hath judgment shown,
When judges have been babes. Great floods have flown
From simple sources; and great seas have dried,
When miracles have by the greatest been denied.
Oft expectation fails, and most oft there
Where most it promises; and oft it hits,
Where hope is coldest, and despair most fits.

CHAPTER XXXV.

ISRAEL MIGRATES. — THE TWO MEETINGS.

GOD liveth ever! wherefore, soul, despair thou never!
Our God is good; in every place
His love is known, His help is found;
His mighty arm, and tender grace
Bring good from ills that hem us round.
Easier than we think can He turn our joy to agony.
Soul, remember, 'mid thy pains, God o'er all for ever reigns.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: and he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And though all strength still comes from Heaven, all light from God above,
Yet we may sometimes be His angels, the apostles of His love.
Then let us learn to help each other, hoping unto the end:
Who sees in every man a brother, shall find in each a friend.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

'Tis Providence alone secures
In every change, both mine and yours.
Safety consists not in escape
From dangers of a frightful shape:
An earthquake may be bid to spare
The man that's strangled by a hair.

Fate steals along with silent tread,
Found oftenest in what least we dread,
Frowns in the storm with angry brow,
But in the sunshine strikes the blow.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee : the land of Egypt is before thee ; in the best of the land make thy father and thy brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest any men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.

It is ten o'clock :
Thus may we see how the world wags :
'Tis but an hour ago since it was nine,
And after an hour more 'twill be eleven ;
And so, from hour to hour, we ripe and ripe,
And then, from hour to hour, we rot and rot;
And thereby hangs a tale !

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

But if for wrongs we needs revenge must have,
Then be our vengeance of the noblest kind:
Do we his body from our fury save,
And let our hate prevail against his mind!
What can 'gainst him a greater vengeance be,
Than make his foe more worthy far than he?

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CHAPTER XXXVI.

JOSEPH'S OATH. — JACOB'S REHEARSALS AND BENEDICTIONS.

But on he moves to meet his latter end,
Angels around befriending virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And, all his prospects brightening to the last,
His heaven commences ere the world is past.

AND Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

O ye who shudder in this awful strife,
This wrestling agony of Death and Life,
Think not that He, on whom my soul is cast,
Will leave me thus forsaken to the last;
Nature's infirmity alone you see;
My chains are breaking, I shall soon be free:
Though firm in God the spirit holds her trust,
The flesh is frail, and trembles into dust.
Thou of my faith the Author and the End!
Mine early, late, and everlasting Friend!

The joy, that once Thy presence gave, restore,
Ere I am summoned hence, and seen no more;
Down to the dust returns this earthly frame —
Receive my spirit, Lord! from whom it came.

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

And Rachel lies in Ephrath's land,
  Beneath her lonely oak of weeping;
With mouldering heart and withering hand,
  The sleep of death for ever sleeping.

The spring comes smiling down the vale,
  The lilies and the roses bringing;
But Rachel never more shall hail
  The flowers that in the world are springing.

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the first-born.

Where is the glory of the goodliest trees
But in the fruits and branches ? The old stock
Must decay ; and sprigs, scions, such as these,
Must become new stocks, for us to glory
In their fruitful issue ; so are we made
Immortal one by the other.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father : for this is the first-born ; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die ; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

In Goshen land did Jacob see the fulnesse of his dayes,
And in his sonne's prosperitie, his fill of earthly joyes :
But solemnly before his death hee blest his sonnes each one ;
And Joseph eke gau vp the breath ere many yeeres were gone.

CHAPTER XXXVII.

ISRAEL'S PATRIARCHAL PROPHECIES.—HIS DYING INJUNCTION.

> STRANGE is it, that our bloods,
> Of colour, weight, and heat, poured all together,
> Would quite confound distinction, yet stand off
> In differences so mighty.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

Sceptre and Star divine, Who in Thine inmost shrine
Hast made us worshippers ; oh, claim Thine own !
More than Thy seers we know — oh ! teach our love to grow
Up to Thy heavenly light, and reap what Thou hast sown.

Zebulun shall dwell at the haven of the sea ; and he shall be for a haven of ships ; and his border shall be unto Zidon.

Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him : but he shall overcome at the last.

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him : but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel ;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

How soon
Our new-born light
Attains to full-aged noon !
And thus — how soon to gray-haired night!
We spring, we bud, we blossom, and we blast: —
Ere we can count our days — our days they flee so fast!

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth.

Lord God, now open wide Thy heaven,
  My parting hour is near;
My course is run, enough I've striven,
  Enough I've suffered here;
Weary and sad, my soul is glad
That she may lay her down to rest;
Now all on earth I can resign,
But only let Thy heaven be mine.

CHAPTER XXXVIII.

THE OATH FULFILLED.—AN OATH EXACTED.

Then was the drama ended. Not till then,
So full of chance and change the lives of men,
Could we pronounce him happy. Then secure
From pain, from grief, and all that we endure,
He slept in peace,—say, rather, soared to Heaven,
Upborne from Earth by Him to whom 'tis given
In His right hand to hold the golden key
That opes the portals of Eternity.

AND when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

Do not, for ever, with thy vailèd lids
Seek for thy noble father in the dust:
Thou know'st 'tis common; all that live must die,
Passing through nature to eternity.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

The fairest action of our human life
  Is scorning to revenge an injury;
For who forgives without a further strife,
  His adversary's heart to him doth tie.
And 'tis a firmer conquest truly said,
  To win the heart, than overthrow the head.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

O, say not so: thou canst not tell what strength
Thy God may give thee at the length:
Renew thy vows, and if thou keep the last,
Thy God will pardon all that's past.
Vow, whilst thou canst; while thou canst vow, thou mayst
Perhaps perform it, when thou thinkest least.

SELECTIONS FROM THE BOOK OF JOB.

CHAPTER XXXIX.

JOB COMMENDED. — SATAN ALLOWED TO TEST HIS INTEGRITY.

PROSPERITY'S the very bond of love,
Whose fresh complexion, and whose heart together,
Affliction alters.

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

O luxury! thou curst by Heaven's decree,
How ill exchanged are things like these for thee!
How do thy potions, with insidious joy,
Diffuse thy pleasure only to destroy!
Kingdoms by thee, to sickly greatness grown,
Boast of a florid vigour not their own;
At every draught more large and large they grow,
A bloated mass of rank unwieldy woe;
Till sapped their strength, and every part unsound,
Down, down they sink, and spread a ruin round.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

All things that we ordainèd festival,
Turn from their office to black funeral:
Our instruments, to melancholy bells;
Our wedding cheer, to a sad burial feast;
Our solemn hymns, to sullen dirges change;
Our bridal flowers serve for a burial corse,
And all things change them to the contrary.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

Then was I as a tree,
Whose boughs did bend with fruit; but, in one night,
A storm, or robbery, call it what you will,
Shook down my mellow hangings, nay, my leaves,
And left me bare to weather.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand: but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

The loss of health the heart may somewhat craze,
The loss of wealth distemper may the mind,
The loss of honour is a fearful maze,
The loss of friends a care of grievous kind;
But all these woes upon one heart to wind,
Were much to think; but much more to believe
How it could live, whom, far more crosses grieve.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Patience! why, 'tis the soul of peace;
Of all the virtues, 'tis the nearest kin of heaven:

It makes men look like gods. The best of men
That e'er wore earth about him was a sufferer, —
A soft, meek, patient, humble, tranquil spirit, —
The first true gentleman that ever breathed.

CHAPTER XL.

JOB'S COMPLAINT.

No radiant pearl, which crested fortune wears;
No gem, that twinkling hangs from beauty's ears;
Not the bright stars, which night's blue arch adorn;
Nor rising sun, that gilds the vernal morn:
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others' woes.

NOW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

To see sad sights moves more than hear them told;
For then the eye interprets to the ear
The heavy motion that it doth behold;
When every part a part of woe doth bear,
'Tis but a part of sorrow that we hear.
Deep sounds make lesser noise than shallow fords,
And sorrow ebbs being blown with wind of words.

After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months. Lo, let that night be solitary; let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day.

Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Deep-hearted man, express
Grief for thy Dead in silence like to death:
Most like a monumental statue set
In everlasting watch and moveless woe,
Till itself crumble to the dust beneath.

CHAPTER XLI.

THE ORACULAR SPEECH OF ELIPHAZ.

THEN Eliphaz the Temanite answered and said, If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

A spirit passed before me: I beheld
The face of Immortality unveiled —
Deep sleep came down on every eye save mine —
And there it stood — all formless — but divine:
Along my bones the creeping flesh did quake;
And as my damp hair stiffened, thus it spake:

"Is man more just than God? Is man more pure
Than He who deems even Seraphs insecure?
Creatures of clay — vain dwellers in the dust!
The moth survives you, and are ye more just?
Things of a day! you wither ere the night,
Heedless and blind to Wisdom's wasted light!"

Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it. Doth not their excellency which is in them go away? they die, even without wisdom.

Why then must man obey the sad decree,
Which subjects neither sun, nor wind, nor sea?
A flower that does with opening morn arise,
And flourishing the day, at evening dies;
A wingèd eastern blast, just skimming o'er
The ocean's brow, and sinking on the shore;
A fire, whose flames through crackling stubble fly;
A meteor shooting from the summer-sky;
A bowl adown the bending mountain rolled;
A bubble breaking, and a fable told;
A noontide shadow, and a midnight dream,
Are emblems which, the semblance apt, proclaim
Our earthly course; but, O my soul! so fast
Must life run off, and death for ever last?

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

CHAPTER XLII.

JOB AND BILDAD DISCOURSING.

'TIS when the lights of earth are gone,
The heavenly glories shine;
When other comforts I have none,
Thy comfort, Lord, is mine.

Be still, my throbbing heart, be still,
Cast off thy weary load,
And make His holy will thy will,
And rest upon thy God.

BUT Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Time speeds away — away — away,
Like torrent on a stormy day;
He undermines the stately tower,
Uproots the tree and snaps the flower;
And sweeps from our distracted breast
The friends that loved — the friends that blessed;
And leaves us weeping on the shore,
To which they can return no more.

Then answered Bildad the Shuhite, and said, How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment; or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase.

Behold, God will not cast away a perfect man, neither will he help the evil doers: till he fill thy mouth with laughing, and thy lips with rejoicing. They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

No gold is pure from dross, though oft refined;
The strongest cedar's shaken with the wind;
The fairest rose hath no prerogative
Against the fretting cankerworm; the hive
No honey yields unblended with the wax;
The finest linen hath both soil and bracks;
The best of men have sins, none live secure,
In Nature nothing's perfect, nothing pure.

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CHAPTER XLIII.

THE DISCOURSE CONTINUED BY JOB AND ELIPHAZ.

THEN Job answered and said, I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun, and it riseth not; and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea: which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

All heaven and earth are still, though not in sleep,
But breathless as we grow, when feeling most,
And silent as we stand in thoughts too deep: —
All heaven and earth are still. From the high host
Of stars, to the lulled lake and mountain coast,
All is concentred in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being in a sense
Of that, which is of all Creator and defence.

Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey. If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.

Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

And thou, grim Power, by life abhorred,
While life a pleasure can afford,
  Oh! hear a wretch's prayer!
No more I shrink appalled, afraid;
I court, I beg thy friendly aid,
  To close these scenes of care!
When shall my soul, in silent peace,
  Resign life's joyless day;
My weary heart its throbbings cease,
  Cold mouldering in the clay?
  No fear more, no tear more,
  To stain my lifeless face;
Enclasped, and grasped
  Within thy cold embrace!

Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? and should a man full of talk be justified? But oh that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

Vain restless man! who, with presumptuous eye,
Wouldst into Heaven's eternal counsels pry;
Wouldst measure Wisdom with the line of sense,
And reason arm against Omnipotence!

Inquiring worm! pursue the pathless road,
And try by searching to arrive at God:
For ages on bewildered mayst thou run,
Nor leave the point where first thy quest begun:
As well the clay might, in the potter's hand,
The reason of its various form demand,
As thou presume to cavil His decree,
Who gave thee first to move, and think, and see!

If thou prepare thy heart, and stretch out thy hands toward him; if iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away; and thine age shall be clearer than the noon-day: thou shalt shine forth, thou shalt be as the morning.

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CHAPTER XLIV.

MAN AND HIS MORTALITY.

Love us, God! love us, man! we believe, we achieve—
Let us love, let us live,
For the acts correspond;
We are glorious—and Die!
And again on the knee of a mild Mystery
That smiles with a change,
Here we lie.
O Death, O Beyond,
Thou art sweet, thou art strange!

AND Job answered and said, Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as a hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

See, how beneath the moonbeams' smile
Yon little billow heaves its breast,
And foams and sparkles for a while,
And murmuring thus subsides to rest.

Thus man, the sport of bliss and care,
Rises on time's eventful sea ;
And having swelled a moment there,
Thus melts into eternity!

Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou washest away the things which grow out of the dust of the earth ; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not ; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew ;
Or like a wind that chafes the flood,
Or bubbles which on water stood ;
Even such is man, whose borrowed light
Is straight called in and paid to-night.

The wind blows out, the bubble dies,
The spring entombed in autumn lies;
The dew dries up, the star is shot,
The flight is past, and man forgot.

CHAPTER XLV.

JOB ACCUSED AND EXHORTED. — HIS TRUSTFUL REPLY.

All flesh is grass, and all its glory fades
Like the fair flower dishevelled in the wind;
Riches have wings, and grandeur is a dream;
The man we celebrate must find a tomb,
And we that worship him, ignoble graves.
Nothing is proof against the general curse
Of vanity, that seizes all below.
The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth.

THEN Eliphaz the Temanite answered and said, Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment? Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee. Is not God in the height of heaven? and behold the height of the stars, how high they are!

From what pure wells
Of milky light, what soft o'erflowing urn,
Are all these lamps so filled? these friendly lamps,
Forever streaming o'er the azure deep
To point our path, and light us to our home.
How soft they slide along their lucid spheres!

And silent as the foot of Time, fulfil
Their destined courses.
How deep the silence, yet how loud the praise!
But are they silent all? or is there not
A tongue in every star, that talks with man,
And woos him to be wise? nor woos in vain:
This dead of midnight is the noon of thought,
And Wisdom mounts her zenith with the stars.

And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: which said unto God, Depart from us: and what can the Almighty do for them? Yet he filled their houses with good things: but the counsel of the wicked is far from me. The righteous see it, and are glad: and the innocent laugh them to scorn. Whereas our substance is not cut down, but the remnant of them the fire consumeth.

Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to His embrace,
Thou shalt perceive that thou wast blind before:
Thine eye shall be instructed; and thine heart
Made pure, shall relish, with divine delight
Till then unfelt, what hands divine have wrought.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Nor let the good man's trust depart,
Though life its common gifts deny, —
Though with a pierced and broken heart,
And spurned of men he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

Then Job answered and said, Even to day is my complaint bitter: my stroke is heavier than my groaning. Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me: because I was not cut off before the darkness, neither hath he covered the darkness from my face.

When some Belovèds, 'neath whose eyelids lay
The sweet lights of my childhood, one by one
Did leave me dark before the natural sun,
And I astonied fell and could not pray, —
A thought within me to myself did say,
"Is God less God, that thou art left undone?
Rise, worship, bless Him, in this sackcloth spun,
As in that purple!" — But I answered, Nay!
What child his filial heart in words can loose,
If he behold his tender father raise
The hand that chastens sorely? can he choose
But sob in silence with an upward gaze? —
And my great Father, thinking fit to bruise,
Discerns in speechless tears, both prayer and praise.

CHAPTER XLVI.

THE MAJESTY AND HOLINESS OF GOD.

THEN answered Bildad the Shuhite, and said, Dominion and fear are with him; he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?

How is night's sable mantle laboured o'er,
How richly wrought with attributes divine!
What wisdom shines! what love! This midnight pomp,
This gorgeous arch, with golden worlds inlaid,
Built with divine ambition! naught to Thee:
For others this profusion: Thou apart,
Above, beyond! Oh tell me, mighty Mind,
Where art Thou? Shall I dive into the deep,
Call to the sun, or ask the roaring winds,
For their Creator? Shall I question loud
The thunder, if in that the Almighty dwells?
Or holds the furious storms in straitened reins,
And bids fierce whirlwinds wheel His rapid car?
What mean these questions? — Trembling I retract;
My prostrate soul adores the present God:
Praise I a distant Deity? —
The nameless He, whose nod is nature's birth;
And nature's shield, the shadow of His hand:
Her dissolution, His suspended smile;
The great First-Last! pavilioned high He sits
In darkness, from excessive splendour born!
His glory, to created glory, bright
As that to central horrors: He looks down
On all that soars, and spans immensity!

But Job answered and said, How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? and whose spirit came from thee? Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

Supreme, all-wise, eternal Potentate!
Sole Author, sole Disposer of our fate!
Enthroned in light and immortality,
Whom no man fully sees, and none can see!
Original of Beings! Power divine!
Since that I live, and that I think, is Thine;
Benign Creator! let Thy plastic hand
Dispose its own effect: let Thy command
Restore, great Father, Thy instructed son,
And in my act may Thy great will be done!

CHAPTER XLVII.

THE SINCERITY OF JOB. — HYPOCRITES. — THE WICKED MAKE THEIR BLESSINGS CURSES.

THE brave do never shun the Light;
Just are their thoughts, and open are their tempers;
Freely, without disguise, they love or hate:
Still are they found in the fair face of day,
And Heaven and men are judges of their actions.

MOREOVER Job continued his parable, and said, As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God?

Almighty Power, I love Thee! Blissful name,
My healer, God! and may my inmost soul
Love and adore forever! Oh, 'tis good
To wait submissive at Thy holy throne,
To leave petitions at Thy feet, and bear
Thy frowns in silence with a patient soul.
The hand of Mercy is not short to save,
Nor is the ear of heavenly Pity deaf
To mortal cries.

I will teach you by the hand of God: that which is with the Almighty will I not conceal. Behold, all ye yourselves have seen it; why then are ye thus altogether vain? This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hand.

O treacherous conscience! while she seems to sleep,
On rose and myrtle, lulled with syren song;
While she seems, nodding o'er her charge, to drop
On headlong Appetite the slackened rein,

The sly informer minutes every fault,
And her dread diary with horror fills.
Not the gross act alone employs her pen;
She dawning purposes of heart explores,
Unnoted, notes each moment misapplied;
In leaves more durable than leaves of brass
Writes out whole history, which Death shall read
In every pale delinquent's private ear;
And judgment publish; publish to more worlds
Than this: and endless age in groans resound.
And think'st thou still thou canst be wise too soon?

CHAPTER XLVIII.

LEARNING DIFFERS FROM WISDOM.

The Lord of all, Himself through all diffused,
Sustains and is the life of all that lives.
Nature is but a name for an effect
Whose cause is God. He feeds the secret fire
By which the mighty process is maintained,
Who sleeps not, is not weary; in whose sight
Slow-circling ages are as transient days;
Whose work is without labour; whose designs
No flaw deforms, no difficulty thwarts,
And whose beneficence no charge exhausts.

SURELY there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men. As for the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold. There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

O Power Supreme! How secret are Thy ways!
Yet man, vain man, would trace the mystic maze,
With foolish wisdom, arguing, charge his God,
His balance hold, and guide His angry rod;
New-mould the spheres, and mend the sky's design,
And sound the immense with his short scanty line.

Do thou, my soul, the destined period wait,
When God shall solve the dark decrees of fate,
His now unequal dispensations clear,
And make all wise and beautiful appear.

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CHAPTER XLIX.

REMEMBERED PROSPERITY.

Ah! why should Virtue fear the frowns of Fate?
Her's, what no wealth can buy, no power create!
A little world of clear and cloudless day,
Nor wrecked by storms, nor mouldered by decay;
A world, with Memory's ceaseless sunshine blest,
The home of Happiness, an honest breast.

MOREOVER Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil: when I went out to the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not; and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me;
So I say, trusting — as God will!
And, trusting to the end, hold still.

He kindles for my profit purely,
Affliction's glowing, fiery brand,
And all His heaviest blows are surely
Inflicted by a Master hand;
So I say, praying — as God will!
And hope in Him, and suffer still.

CHAPTER L.

CALAMITIES BEWAILED.

O SUDDEN change! I'm turned a laughing stocke
To boyes, and those that sued to tend my flock,
Flout at my sorrowes, and disdaining me,
Point with their fingers, and cry, This is he!
Where'er I turn, my sorrow new appeares,
I'm vexed abroad with flouts, at home with feares;
My soule is faint, and nights, that should give ease
To tyrèd spirits, make my griefes encrease;
I mourne in silence, languish all alone,
As in a desert am relieved by none:
My sores have dyed my skin with filth, still turning
My joyes to griefe, and all my mirth to mourning.

BUT now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. Yea, whereto might the strength of their hands profit me, in whom old age was perished! For want and famine they were solitary: fleeing into the wilderness in former time desolate and waste. Who cut up mallows by the bushes, and juniper-roots for their meat. They were driven forth from among men, to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes they brayed; under the nettles they were gathered together. They were children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their by-word. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

> He that lacks time to mourn, lacks time to mend.
> Eternity mourns that. 'Tis an ill cure
> For life's worst ills, to have no time to feel them.
> Where sorrow's held intrusive, and turned out,
> There wisdom will not enter, nor true power,
> Nor aught that dignifies humanity.

Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. And now my soul is poured out upon me; the days of affliction have taken hold upon me. My bones are pierced in me in the night season: and my sinews take no rest. By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not. Thou art become cruel to me: with thy strong hand thou opposest thyself against me. Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance. For I know that thou wilt bring me to death, and to the house appointed for all living. Howbeit he will not stretch out his hand to the grave, though they cry in his destruction. Did not I weep for him that was in trouble? was not my soul grieved for the poor? When I looked for good, then evil came unto me: and when I waited for light, there came darkness. My bowels boiled, and rested not: the days of affliction prevented me. I went mourning without the sun: I stood up, and I cried in the congregation. I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat. My harp also is turned to mourning, and my organ into the voice of them that weep.

Come then, Affliction, if my Father bids,
And be my frowning friend: a friend that frowns
Is better than a smiling enemy.
We welcome clouds that bring the former rain,
Though they the present prospect blacken round,
And shade the beauties of the opening year,
That, by their stores enriched, the earth may yield
A fruitful summer and a plenteous crop.

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CHAPTER LI.

ELIHU DISCOURSING OF GOD'S SOVEREIGNTY AND GRACE.

THOUGHT, too, delivered is the more possessed;
Teaching we learn; and giving we retain
The births of intellect; when dumb, forgot.
Speech ventilates our intellectual fire;
Speech burnishes our mental magazine,
Brightens for ornament and whets for use.

AND Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

For though the giant ages heave the hill
And break the shore, and evermore
Make and break and work their will;
Though worlds on worlds in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours —
What know we greater than the soul?

Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.

The man, perhaps,
Thou pitiest, draws his comfort from distress.
That mind so poised, and centered in the good
Supreme, so kindled with devotion's flame,
Might, with prosperity's enchanting cup
Inebriate, have forgot the All-giving hand;
Might on earth's vain and transitory joys
Have built its sole felicity, nor e'er
Winged a desire beyond.

He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favourable unto him: and he shall see his face with joy; for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.

Thou art the Life, O Lord!
Sole Light of Life Thou art!
Let not Thy glorious rays be poured
In vain on my dark heart.
Star of the East, arise!
Drive all my clouds away;
Guide me till earth's dim twilight dies
Into the perfect day!

CHAPTER LII.

ELIHU DISCOURSING OF GOD. — HIS WORKS AND HIS WISDOM.

AND hence the heavenly Justice can no more
By mortal ken be fathomed, than the sea:
For though the eye of one upon the shore
May pierce its shallow tide, the depths beyond
Baffle his ken; yet there is also laid
A bottom, viewless through the deep profound.

ELIHU spake moreover, and said, Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty. But none saith, Where is God my maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it.

Father! Thou must lead.
Do Thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread;
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly.

God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright cloud: and it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy.

Where moves the leaf the western breeze,
  Where the fruit-tree blossoms wave,
Where the storm-wind rends the trees,
  Where the mountain-torrents rave,
Where ebbs and flows the swelling main,
  Where the valley-spring is gushing,
  Where the meadow-stream is rushing,
Where the dew falls and the rain;
  Every where o'er nature's face,
  I Thy present footsteps trace.

Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments are warm, when he quieteth the earth by the south wind? Hast thou with him spread out the sky, which is strong, and as a molten looking-glass? Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart.

What love, what wisdom God displays
  On earth and sea and sky,
Where all that fades and all that stays
  Proclaim His majesty!

He o'er the world — by day, by night —
Still watches and still wakes ;
And, kindly varying each delight,
The sweet yet sweeter makes.

Ah ! were the human race but wise,
And would they reason well,
That earth would be a paradise,
Which folly makes a hell.

CHAPTER LIII.

JOB IS TAUGHT MAN'S IGNORANCE AND WEAKNESS.

Fond man ! the vision of a moment made !
Dream of a dream, and shadow of a shade !
What worlds hast thou produced, what creatures framed,
What insects cherished, that thy God is blamed ?
When, pained with hunger, the wild raven's brood
Loud calls on God, importunate for food ;
Who hears their cry, who grants their hoarse request,
And stills the clamour of the craving nest ?

THEN the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge ? Gird up now thy loins like a man ; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest ? or who hath stretched the line upon it ? whereupon are the foundations thereof fastened ? or who laid the corner stone thereof ; when the morning stars sang together, and all the sons of God shouted for joy ? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb ? when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further : and here shall thy proud waves be stayed ?

If glorious be that awful deep,
No human power can bind,
What then, art Thou, who bidd'st it keep
Within its bounds confined !

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen.

But, O Thou mighty Mind! whose powerful word
Said, Thus let all things be, and thus they were:
Where shall I seek Thy presence? how unblamed
Invoke Thy dread perfection?
Have the broad eyelids of the morn beheld Thee?
Or does the beamy shoulder of Orion
Support Thy throne? O look with pity down
On erring, guilty man! not in Thy names
Of terror clad; not with those thunders armed
That conscious Sinai felt, when fear appalled
The scattered tribes! — Thou hast a gentler voice,
That whispers comfort to the swelling heart,
Abashed, yet longing to behold her Maker.

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Whatever thing is done, by Him is done,
Ne any may His mighty will withstand;
Ne any may His sovereign power shun,
Ne loose that He hath bound with steadfast hand;
In vain therefore dost thou take in hand
To call to count, or weigh His works anew,
Whose counsels' depth thou canst not understand,

Sith of things subject to thy daily view
Thou dost not know the causes nor their courses due.

For take thy balance, if thou be so wise,
And weigh the wind that under heaven doth blow;
Or weigh the light that in the east doth rise;
Or weigh the thought that from man's mind doth flow:
But if the weight of these thou canst not show,
Weigh but one word which from thy lips doth fall:
For how canst thou those greater secrets know,
That dost not know the least thing of them all?
Ill can he rule the great that cannot reach the small.

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.

Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

But at the clash of arms, his ear afar
Drinks the deep sound and vibrates to the war;
Flames from each nostril roll in gathered stream;
His quivering limbs with restless motion gleam;
O'er his right shoulder, floating free and fair,
Sweeps his thick mane, and spreads his pomp of hair;
Swift works his double spine; and earth around
Rings to the solid hoof that wears the ground.

CHAPTER LIV.

JEHOVAH DECLARES HIS MIGHT AND MAJESTY TO JOB.

O Mighty Spirit, Source whence all things sprung!
O glorious Majesty of perfect Light!
Hath ever worthy praise to Thee been sung,
Or mortal heart endured to meet Thy sight?
If they who sin have never known,
Must veil their faces at Thy throne,
O, how shall I, who am but sin and dust,
Approach untrembling to the Pure and Just?

MOREOVER the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

It is
In darkness and in tempest that we seek
The majesty of Him who rules the world.
Benevolence, that has no heart to use
The wholesome ministry of pain and evil,
Becomes at last weak and contemptible.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

> Or that sea-beast,
> Leviathan, which God of all His works
> Created hugest that swim the ocean stream:
> Him, haply, slumbering on the Norway foam,
> The pilot of some small night-foundered skiff,
> Deeming some island, oft, as seamen tell,
> With fixèd anchor in his scaly rind
> Moors by his side under the lee, while night
> Invests the sea, and wishèd morn delays.

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who then is able to stand before me? Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear.

The Lord is great! ye hosts of heaven, adore Him,
And ye, who tread this earthly ball,
In holy songs rejoice aloud before Him,
And shout His praise, who made you all.

CHAPTER LV.

RESTORED PROSPERITY.

Not always fall of leaf, nor ever spring;
No endless night, nor yet eternal day;
The saddest bird a season finds to sing,
The roughest storm a calm may soon allay:
Thus, with succeeding turns, God tempereth all,
That man may hope to rise, yet fear to fall.

THEN Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.

But when the self-abhorring thrill is past, as pass it must,
When tasks of life thy spirit fill, risen from thy tears and dust,
Then be the self-renouncing will the seal of thy calm trust.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

Bitter anguish have I borne,
Keen regret my heart hath torn,
Sorrow dimmed my weeping eyes,
Satan blinded me with lies;
  Yet at last am I set free,
  Help, protection, love, to me
  Once more true companions be.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

Sweet are the uses of adversity
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

PERIOD III.

FROM THE BIRTH OF MOSES UNTIL HIS DEATH.

B.C. 1571–1451.

CHAPTER LVI.

THE ISRAELITES OPPRESSED. — THEY MULTIPLY UNDER BONDAGE.

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war
  Might never reach me more! my ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.
There is no flesh in man's obdurate heart,
It does not feel for man. The natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire.

NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation.

Now when these fathers both were dead,
  And still their seed did grow,
There rose a Pharaoh in his stead,
  That did not Joseph know.
He, tyrant-like, with heavy hand
  Of bondage pressed them downe,
And gaue the midwiues strait command
  The males to kill or drowne.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

> Thus man devotes his brother and destroys;
> And worse than all, and most to be deplored,
> As human nature's broadest, foulest blot,
> Chains him, and tasks him, and exacts his sweat
> With stripes, that mercy with a bleeding heart
> Weeps when she sees inflicted on a beast.
> Then what is man? And what man seeing this,
> And having human feelings, does not blush
> And hang his head, to think himself a man?

And the king of Egypt spake to the Hebrew midwives, and he said, When ye do the office of a midwife to the Hebrew women, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.
No: dear as freedom is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave
And wear the bonds, than fasten them on him.

CHAPTER LVII.

MOSES THE INFANT, THE PRINCE, THE AVENGER, AND THE EXILE.

NOT chain hereditary, not the trust
  Of frank election;
Not even the high anointing hand of Heaven
Can authorize oppression; give a law
For lawless power; wed faith to violation;
On reason build misrule, or justly bind
  Allegiance to injustice.

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

Thus what thou art foreshows to me
How greater far thou soon shalt be;
And while amid thy garlands blow
The winds that warbling come and go,
Ever within, not loud but clear,
Prophetic murmur fills the ear,
And says that every human birth
Anew discloses God to earth.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side:

and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

> All places that the eye of Heaven visits
> Are to a wise man ports and happy havens.
> Teach thy necessity to reason thus: —
> Go say, I sent thee forth to purchase honour,
> And not, the king exiled thee.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Are we not one? are we not joined by Heaven?
Each interwoven with the other's fate?
Are we not mixed like streams of meeting rivers,
Whose blended waters are no more distinguished,
But roll into the sea one common flood?

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

The free-born man thus shrunk into a slave,
His passive limbs to measured looks confined,
Obeyed the impulse of another mind;
A silent, secret, terrible control,
That ruled his sinews, and repressed his soul.
Not for himself he waked at morning light,
Toiled the long day, and sought repose at night;
His rest, his labour, pastime, strength, and health,
Were only portions of a master's wealth.

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CHAPTER LVIII.

MOSES COMMISSIONED AT THE BURNING BUSH.

FAR seen across the sandy wild,
Where, like a solitary child,
  He thoughtless roamed and free,
One towering thorn was wrapped in flame —
Bright without blaze it went and came:
  Who would not turn and see?

Along the mountain ledges green
The scattered sheep at will may glean
  The desert's spicy stores :
The while, with undivided heart,
The shepherd talks with God apart,
  And as he talks, adores.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses : and he said, Here am I. And he said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

But, awful Sovereign ! who can stand
Before the terrors of Thy hand,
When Thy right hand impends the blow
To strike a proud obdurate foe ?
Yet to Thy saints, O God of prayer, how mild Thy mercies shine !
The tenderest father's ardent care but ill resembles Thine :
Thy mercies far, oh, far above Thy other wonders shine,
A mother's ever watchful love but ill resembles Thine.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

By thee My power am purposèd to try,
That from rough bondage shalt the Hebrews bring,
Bearing that great and fearful embassy
To that monarchic and imperious King.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

Beware, O Power! for God is great,
  O Guilt, for God is just!
And boast not, Pride! while millions pine,
  That wealth secures thy home;
The storm that shakes all hearths but thine,
  Is not the storm to come!

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

A safe stronghold our God is still, a sure defence and weapon;
He will deliver from all ill that unto us may happen.
Our old and bitter foe is fain to work our woe;
In strength and cunning, he is armed full fearfully;
On earth is not his equal.
By strength of ours we naught can do, the strife full soon were ended;
But for us fights the Champion true, by God Himself commended.

CHAPTER LIX.

MOSES ENCOURAGED BY MIRACLES. — HE MEETS AARON. — THEY ASSEMBLE THE ELDERS.

WE must abide our opportunity;
And practise what is fit, as what is needful.
It is not safe to enforce a sovereign's ear:
Princes hear well, if they at all will hear.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

To common sense, great nature's course proclaims
A Deity: when mankind falls asleep
A miracle is sent, as an alarm
To wake the world, and prove Him o'er again
By recent argument, but not more strong!

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Be honest, if you would be eloquent;
Be not a chiming fool with cap and bells;
Reason and genuine feeling want no arts
Of utterance — ask no toil of elocution;
And when you are in earnest, do you need
A search for words?

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Nay, shrink not from the word— Farewell,
As if 'twere friendship's final knell;
  Such fears may prove but vain:
So changeful is life's fleeting day,
Whene'er we sever Hope may say,
  "We part to meet again!"
Even the last parting earth can know,
Brings not unutterable woe,
  To souls that heavenward soar;
For humble faith, with steadfast eye,
Points to a brighter world on high,
Where hearts that here at parting sigh,
  May meet to part no more.

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

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CHAPTER LX.

PHARAOH APPROACHED. — HE WAXES INSOLENT AND CRUEL.

YET think not thou, amidst thy warlike bands,
They lie beyond redemption in thine hands:
The God in whom they trust may help them still,
They know He *can* deliver, and He *will:*
Whether by life or death afflicts them not,
On His decree, not thine, they rest their lot.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And

Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

> But shall I reverence pride, and lust, and rapine?
> No. When oppression stains the robe of state,
> And power's a whip of scorpions in the hands
> Of heartless knaves, to lash the o'erburdened back
> Of honest industry, the loyal blood
> Will turn to bitterest gall, and the o'ercharged heart
> Explode in execration.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

> Ah, silly man, who dream'st thy honour stands
> In ruling others, not thyself! Thy slaves
> Serve thee, and thou thy slaves; in iron bands
> Thy servile spirit, pressed with wild passions, raves.

Wouldst thou live honoured? — clip ambition's wing;
To reason's yoke thy furious passions bring:
Thrice noble is the man who of himself is king!

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

We, ignorant of ourselves,
Beg often our own harms; which the wise Powers
Deny us for our good; so find we profit,
By losing of our prayers.

CHAPTER LXI.

THE NAME AND THE PROMISE.

THE God of Abraham praise, who reigns enthroned above:
Ancient of everlasting days, and God of love:
JEHOVAH, GREAT I AM! by earth and heaven confessed;
I bow and bless the sacred name, for ever blest.

THEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

> All constraint,
> Except what wisdom lays on evil men,
> Is evil; hurts the faculties, impedes
> Their progress in the road of Science; blinds
> The eyesight of Discovery, and begets
> In those that suffer it a sordid mind,
> Bestial, a meagre intellect, unfit
> To be the tenant of man's noble form.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

> "Tell them, I AM," Jehovah said:
> The listening earth did hear in dread,
> And, smitten to the heart,
> At once, above, beneath, around,
> All nature, without voice or sound,
> Replied, O Lord, THOU ART.

CHAPTER LXII.

MIRACLES. — THE SERPENT-ROD. — THE BLOOD-WATER. — A RELUCTANT CONFESSION.

> BUT first the lawless tyrant, who denies
> To know their God, or message to regard,
> Must be compelled by signs and judgments dire.

AND the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

> Serpents in Egypt's monstrous land
> Were ready still at hand,
> And all at the Old Serpent's first command.
> And they gaped, and they too hissed,
> And they their threatening tails did twist;

But straight on both the Hebrew-serpent flew,
Broke both their active backs, and both it slew,
And both almost at once devoured;
So much was overpowered,
By God's miraculous creation,
His servant's, Nature's, slightly-wrought and feeble generation!

And the Lord said unto Moses, Pharaoh's heart is hardened: he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the Lord had smitten the river.

On the famed bank the prophets stood,
Touched with their rod, and wounded all the flood;
Flood now no more, but a long vein of putrid blood.
  The helpless fish were found
  In their strange current drowned:
The herbs and trees washed by the mortal tide
  About it blushed and died:
The amazèd crocodiles made haste to ground;
From their vast trunks the dropping gore they spied,
Thought it their own, and dreadfully aloud they cried.
  Not all thy priests, nor thou,
  Oh king! couldst ever show
From whence thy wandering Nile begins his course—
Of *this* new Nile thou seest the sacred source;
And, as thy land *that* does o'erflow,
  Take heed lest *this* do so!
What plague more just could on thy waters fall?
The Hebrew infant's murder stains them all:
The kind, instructing punishment enjoy:
Whom the red river cannot mend, the Red-sea shall destroy.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

It is not so with Him that all things knows,
As 'tis with us that square our guess by shows;
But most it is presumption in us, when
The help of Heaven we count the act of men.

CHAPTER LXIII.

MIRACLES. — BOILS. — DARKNESS. — THE FIRST-BORN DOOMED.

HE flings the pregnant ashes through the air,
    And speaks a mighty prayer;
Both which the ministering winds around all Egypt bear,
As gentle western blasts with downy wings,
    Hatching the tender springs,
To the unborn buds with vital whispers say,
    "Ye living buds, why do ye stay?"
The passionate buds break through the bark their way;
So, wheresoe'er this tainted wind but blew,
    Swelling pains and ulcers grew;
It from the body called all sleeping poisons out,
    And to them added new;
A noisome spring of sores, as thick as leaves, did sprout.

AND the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

    Is not Thy hand stretched forth
Visibly in the heavens, to awe and smite?
Shall not the living God of all the earth,
    And heaven above, do right?

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither. But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

Of God's dreadful anger these
Were but the first light skirmishes;
The shock and bloody battle now begins,
The plenteous harvest of full-ripened sins.

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Hush! hush! the preacher preacheth; "Woe to the oppressor, woe!"
But sudden gloom o'ercasts the sun, and saddened flowers below:
So frowns the Lord! — but, tyrants, ye deride His indignation,
And see not in His gathered brow your days of tribulation!

CHAPTER LXIV.

THE EPOCH OF DELIVERANCE. — ITS FESTIVE MEMORIAL.

THOUGH to-day may not fulfil
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun.
  As God willeth march the hours,
  Bringing joy at last in showers,
  And whate'er we ask is ours.

AND the Lord spake unto Moses and Aaron, in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Thus the appointed Lamb must bleed,
To break the Egyptian yoke;
Thus Israel is from bondage freed,
And 'scapes the angel's stroke.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Poor soul! God's goodness hath been great to *thee;*
Let never day nor night unhallowed pass,
But still remember what thy Lord hath done.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses : for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened ; in all your habitations shall ye eat unleavened bread.

In a service which Thy love appoints,
  There are no bonds for me ;
For my secret heart is taught the truth
  That makes Thy children free ;
And a life of self-renouncing love,
  Is a life of liberty.

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CHAPTER LXV.

THE FIRST PASSOVER. — THE FIRST-BORN DEAD. — THE DEPARTURE.

THEN Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin ; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service ? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

It was the time when the still Moon
Was mounted softly to her noon,
And dewy Sleep, which from Night's secret springs arose,
Gently as Nile the land o'erflows.
When, lo! from the high countries of refinèd day,
The golden heaven without allay —
Michael, the warlike prince, does downward fly,
Swift as the journeys of the sight,
Swift as the race of light,
And with his wingèd will cuts through the yielding sky.

He took a pointed Pestilence in his hand;
The spirits of thousand mortal passions made
The strongly-tempered blade,
The sharpest sword that e'er was laid
Up in the magazines of God to scourge a wicked land.
Through Egypt's wicked land his march he took,
And, as he marched, the sacred first-born strook
Of every womb; none did he spare,
None, from the meanest beast to Cenchre's purple heir.

And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

The sword strikes now too deep and near,
Longer with its edge to play;
No diligence or cost they spare
To haste the Hebrews now away:
Pharaoh himself chides their delay;
So kind and bountiful is Fear!

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Thus with ten wounds
The river-dragon tamed at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

And as the avenging Angel passed
Of old the blood-besprinkled door;
As the cleft sea a passage gave,
Then closed to whelm the Egyptians o'er:
So Christ, our Paschal Sacrifice,
Has brought us safe all perils through;
While for unleavened bread we need
But heart sincere and purpose true.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the

Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER LXVI.

PHARAOH PURSUES. — ISRAEL DISHEARTENED. — DELIVERANCE. — DESTRUCTION.

But, oh! the bounty which to fear we owe,
Is but like fire struck out of stone;
So hardly got, and quickly gone,
That it scarce outlives the blow.
Sorrow and fear soon quit the tyrant's breast;
Rage and revenge their place possessed;
With a vast host of chariots and of horse,
And all his powerful kingdom's ready force,
The travelling nation he pursues;
Ten times o'ercome, he still the unequal war renews.

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

> On earth's last margin throng the weeping train:
> Their cloudy guide moves on: — "And must we swim the main?"
> 'Mid the light spray their snorting camels stood,
> Nor bathed a fetlock in the nauseous flood —
> He comes — their leader comes! — the man of God
> O'er the wide waters lifts his mighty rod,
> And onward treads. — The circling waves retreat
> In hoarse, deep murmurs from his holy feet;
> And the chased surges, inly roaring, show
> The hard, wet sand, and coral hills below.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

> They saw the monstrous death and watery war
> Come rolling down loud ruin from afar!
> In vain some backward and some forwards fly
> With helpless haste; in vain they cry
> To their celestial Beasts for aid;
> In vain their guilty king they all upbraid;
> In vain on Moses he, and Moses' God does call,
> With a repentance true too late;
> They're compassed round with a devouring fate,
> That draws, like a strong net, the mighty sea upon them all.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

"Fly, Misraim, fly!" — From Edom's coral strand
Again the prophet stretched his dreadful wand: —
With one wild crash the thundering waters sweep,
And all is waves — a dark and lonely deep —
Yet o'er those lonely waves such murmurs past,
As mortal wailing swelled the mighty blast:
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.

CHAPTER LXVII.

TRIUMPHAL SONGS. — BITTER WATERS.

WHO shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
The Lord hath looked out from His pillar of glory,
And all her brave thousands are dashed in the tide!
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed! His people are free!

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

With a quick and sudden swell
Prone the liquid ramparts fell;
Over horse, and over car,
Over every man of war,
Over Pharaoh's crown of gold,
The loud thundering billows rolled.
As the level waters spread,
Down they sank — they sank like lead —
Down sank without cry or groan.
And the morning sun that shone

On myriads of bright-armed men,
Its meridian radiance then
Cast on a wide sea heaving, as of yore,
Against a sullen, solitary shore.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

A song for Israel's God! — Spear, crest, and helm,
  Lay in the billows of the old Red Sea,
When Miriam's voice, o'er that sepulchral realm,
  Sent on the blast a hymn of jubilee;
With her lit eye, and long hair floating free,
  Queen-like she stood, and glorious was the strain,
E'en as instinct with the tempestuous glee
  Of the dark waters tossing o'er the slain.
A song from God's own victory! — O, thy lays,
  Bright Poesy! were holy in their birth: —
How hath it died, thy seraph note of praise,
  In the bewildering melodies of earth!
Return from troubling bitter founts — return,
Back to the life-springs of thy native urn!

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?

Was it but for this the ocean, parting, bent our feet to kiss,
Fiercely then our foes o'erwhelming, were our first-born spared for this?
Better to be slaves in Egypt! better to have perished there!
Better ne'er a hope have tasted, than to sink in this despair.

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

By Marah's stream of bitterness, when Moses stood and cried,
Jehovah heard his fervent prayer, and instant help supplied:
The prophet sought the precious tree, with prompt, obedient feet;
'Twas cast into the fount, and made the bitter waters sweet.

Whene'er affliction o'er thee sheds its influence malign,
Then, sufferer, be the prophet's prayer and prompt obedience thine:
'Tis but a Marah's fount, ordained thy faith in God to prove,
And prayer and resignation shall its bitterness remove.

CHAPTER LXVIII.

MURMURING. — QUAILS. — MANNA.

Israel, art thou sorely tried?
Art thou pressed on every side?
Does it seem as if no power
Could relieve thee in this hour?
Wherefore art thou thus disheartened,
Is the Arm that saves thee shortened?

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Some murmur, when their sky is clear and wholly bright to view,
If one small speck of dark appear, in their great heaven of blue,
And some with thankful love are filled, if but one streak of light,
One ray of God's good mercy gild the darkness of their night.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Comrades, haste! the tent's tall shading
  Lies along the level sand
Far and faint: the stars are fading
  O'er the gleaming western strand.
    Airs of morning
Freshen the bleak, burning land.

Haste! or ere the third hour glowing
  With its eager thirst, prevail
O'er the moist pearls, now bestrowing
  Thymy slope and rushy vale,—
    Dews celestial,
Left when earthly dews exhale.

Ere the bright good hour be wasted,
  Glean, not ravening, nor in sloth;
To your tent bring all untasted;—
  To thy Father, nothing loth,
    Bring thy treasure:
Trust thy God, and keep thy troth.

This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

> Vain their attempts to store it up; this was to tempt the Lord:
> Israel must live by faith and hope, and not upon a hoard.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

> Bright shadows of true rest! some shoots of blisse;
>   Heaven once a week;
> The next world's gladnesse prepossest in this;
>   A day to seek;
> Eternity in time; the steps to which
> We climb above all ages; lamps that light
> Man through his heap of dark days; and the rich
> And full redemption of the whole week's flight!

The pulleys unto headlong man; time's bower;
    The narrow way;
Transplanted paradise; God's walking houre;
    The cool o' th' day!
The creature's jubile; God's parle with dust;
Heaven here; man on those hills of myrrh and flowres;
Angels descending; the returns of trust;
A gleam of glory after six-day showres!

CHAPTER LXIX.

THE SMITTEN ROCK.—AMALEK VANQUISHED.

Oh look not, Israel, to thy former way;
God cannot fail; and either wait or pray.
At thy complaint, a branch in Marah cast,
With sweetening virtue mends the water's taste.
At thy complaint, the labouring tempest sails,
And drives before a wondrous shower of quails.
In tender grass the falling manna lies,
And Heaven itself the want of bread supplies.
The rock divided, flows upon the plain
At thy complaint, and still thou wilt complain.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst. And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Three long days of desert sunshine, toiling 'neath those scorching beams,
Three long nights of heavy silence gladdened by no sound of streams.
Hear the waters now around us, see them sparkling in the sun!
Surely now our trial ceaseth! surely now our goal is won!
Lips long parched and sealed in silence press the joyous wave to kiss;
Eyes whose tears were dried by anguish overflow with tears of bliss;
Toilworn men, themselves untasting, left to dearer lips the prize,
Drinking draughts of deeper pleasure from the smile of grateful eyes.

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

To the God of might, bend on your knees before Him:
He led you to the glorious fight, and saved you — now adore Him!
The shield of virtue is His rod, He saves the poor and lowly;
The Rock of ages is our God — He scathes the proud one's folly.

CHAPTER LXX.

JEHOVAH'S MAJESTY AND HOLINESS REVEALED AT SINAI.

THE Voice of God was mighty, when it came
From Sinai's summit wrapped in midnight gloom;
When ceaseless thunders told the sinner's doom,
And answering lightnings flashed devouring flame;
Till prostrate Israel breathed the imploring cry,
"Veil, Lord, Thy terrors; cease Thy thunders, or we die!"

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

Withhold Thine indignation, mighty Heaven,
And tempt us not to bear above our power!

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

> But we, fraile wights! whose sight cannot sustaine
> The sun's bright beames when he on us doth shyne,
> But that their points rebutted backe againe
> Are duld; how can we see with feeble eyne
> The glorie of that Majestie Divine,
> In sight of whom both sun and moone are darke,
> Comparèd to His least resplendent sparke?

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

Lord, when Thou didst on Sinai pitch,
And shine from Paran ; when a fiery law,
Pronounced with thunder and Thy threats, did thaw
Thy people's hearts ; when all Thy weeds were rich,
And inaccessible for light, terror and might, —
How did poor flesh, which after Thou didst wear,
Then faint and fear !
Thy chosen flock, like leaves in a high wind,
Whispered obedience, and their heads inclined.

CHAPTER LXXI.

THE DECALOGUE DELIVERED.

Hark ! from the centre of the flame,
All armed and feathered with the same,
Majestic sounds break through the smoky cloud :
Sent from the All-creating tongue,
A flight of cherubs guide the words along,
And bear their fiery law to the retreating crowd.

"I am the Lord : 'tis I proclaim
That glorious and that fearful Name,
Thy God and King : 'twas I that broke
Thy bondage, and the Egyptian yoke :
Mine is the right to speak My will,
And thine the duty to fulfil."

AND God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Adore no god beside Me, to provoke Mine eyes;
Nor worship Me in shapes and forms that men devise;
With reverence use My Name, nor turn My words to jest;
Observe My Sabbath well, nor dare profane My rest;
Honour, and due obedience to thy parents give;
Nor spill the guiltless blood, nor let the guilty live;
Preserve thy body chaste, and flee the unlawful bed;
Nor steal thy neighbour's gold, his garment, or his bread;
Forbear to blast his name with falsehood, or deceit;
Nor let thy wishes loose upon his large estate.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

He cometh, He cometh, the Lord is in ire;
The smoke is ascending, the mount is on fire;
Oh say, is Jehovah revealing His name?
He is near, but Jehovah is not in the flame.

He cometh, He cometh, the tempest is o'er;
He is come, neither tempest nor storm shall be more.
All Nature reposes; earth, ocean, and sky,
Are still as the voice that descends from on high.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

O God, whose thunder shakes the sky,
  Whose eye this atom globe surveys!
To Thee, my only rock, I fly;
  Thy mercy in Thy justice praise.
The mystic mazes of Thy will,
  The shadows of celestial light,
Are past the power of human skill;
  But what the Eternal acts is right.

CHAPTER LXXII.

AARON'S GOLDEN CALF. — GOD'S WRATH PROVOKED. — MOSES' PREVAILING INTERCESSION.

WHATEVER passes as a cloud between
The mental eye of faith, and things unseen,
Causing the brighter world to disappear,
Or seem less lovely, and its hopes less dear;
This is our world, our idol, though it bear
Affection's impress, or devotion's air!

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

But man, proud man!
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people.

If He create, it is a world He makes;
If He be angry, the creation shakes:
From His just wrath our guilty parents fled;
He cursed the earth, but bruised the serpent's head.

Amidst the storm His bounty did exceed,
In the rich promise of the Virgin's seed:
Though justice death, as satisfaction, craves,
Love finds a way to pluck us from our graves.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

The words of Heaven;—on whom it will, it will;
On whom it will not, so; yet still 'tis just.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.

Hear, Father! hear and aid!
If I have loved too well, if I have shed,
In my vain fondness, o'er a mortal head
Gifts, on Thy shrine, my God, more fitly laid;
If I have sought to live
But in one light, and made a mortal eye
The lonely star of my idolatry,
Thou that art love, O! pity and forgive!

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CHAPTER LXXIII.

MOSES COMMUNES WITH GOD.—HIS FACE BEAMS WITH GLORY.

MAN'S plea to man is, that he never more
Will beg, and that he never begged before:
Man's plea to God is, that he did obtain
A former suit, and therefore sues again.
How good a God we serve; that when we sue,
Makes His old gifts the examples of the new!

AND Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live.

Stern Lawgiver! yet Thou dost wear
  The Godhead's most benignant grace;
Nor know we any thing so fair
  As is the smile upon Thy face:
Flowers laugh before Thee on their beds;
And fragrance in Thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong.

To humbler functions, awful Power!
  I call to Thee: I myself commend
Unto Thy guidance from this hour;
  Oh! let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, Thy bondman let me live.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount. And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us (for it is a stiff-necked people) and pardon our iniquity and our sin, and take us for thine inheritance.

Soul of our souls, and safeguard of the world!
Sustain, Thou only canst, the sick of heart;
Restore their languid spirits, and recall
Their lost affections unto Thee, and Thine!

And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him.

There God unfolds His presence, clouded here,
And shines eternal day. All, all is there
Bright effluence of the uncreated mind;
Infinite beauty all! A vernal life,
A fire ethereal, unperceived itself,
Felt in its glorious energy, pervades
And thrills through every part the taintless whole:
The air, the soil, the rivers, fruits, and flowers,
Instinct with immortality, and touched
With amaranthine freshness, by the hand
That formed them, and the beatific smile
That ever beams around them. Every heart
Catches that smile; each eye reflects it: all,
In body and in spirit, sumless myriads,
Filled with empyreal vigour, filled with God,
And radiant in the glory of the Lamb!

CHAPTER LXXIV.

FREE OFFERINGS FOR THE TABERNACLE. — IT IS MADE, REARED, AND DIVINELY CONSECRATED.

Give, if thou canst, an almes: if not afford,
Instead of that, a sweet and gentle word:
God crowns our goodnesse, wheresoe're He sees,
On our part wanting, all abilities.

AND Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

> On Horeb's top, on Sinai, deigned
> To rest the Universal Lord:
> Why leap the fountains from their cells
> Where everlasting Bounty dwells?—
> That while the creature is sustained,
> His God may be adored.

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture; and Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them. Thus did Moses: according to all that the Lord commanded him, so did he. So Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

> So the great Shepherd leads the heavenly flock
> From faithless pleasures, full into the storms
> Of life, where long they bear the bitter blast,
> Until at length the vernal sun looks forth,
> Bedimmed with showers; then to the pastures green
> He brings them where the quiet waters glide,
> The stream of life, the Siloah of the soul.

CHAPTER LXXV.

AARON'S FIRST OFFERINGS. — NADAB AND ABIHU CONSUMED.

O King! whose greatness none can comprehend,
Whose boundless goodness doth to all extend,
Light of all beauty, ocean without ground,
That standing flowest, giving dost abound;
Rich palace, and indweller ever blest,
Never not working, ever yet in rest!

AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to-day the Lord will appear unto you. And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord. And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded. Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt offering, and offered it according to the manner. And he brought the meat offering, and took a handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded. And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

The Lord bless thee and keep thee!
The Lord make his face shine upon thee,
And be gracious unto thee!
The Lord lift up his countenance upon thee,
And give thee peace!

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

Speak not of vengeance! 'tis the right of God.
"Vengeance is His." Who shall usurp the bolt,
And launch it for Omnipotence! Shall men
Assume the right of judgment, or prescribe
How far the line of mercy shall extend,
Or punishment shall stretch its iron rod?
In thine own cause to judge, who gave thee right,
Presumptuous man?

CHAPTER LXXVI.

THE HIGH PRIEST AND THE HOLY OF HOLIES.—THE SIN OFFERINGS.—THE SCAPEGOAT.

But the holy men of God such vessels are,
As serve Him up, who all the world commands.
When God vouchsafeth to become our fare,
Their hands convey Him, who conveys their hands:
O what pure things, most pure must those things be,
Who bring my God to me!

AND the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Come, bring thy gift. If blessings were as slow
As men's returns, what would become of fools?
What hast thou there? a heart? but is it pure?
Search well and see, for hearts have many holes.
Yet one pure heart is nothing to bestow:
In Christ two natures met to be thy cure.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of

Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Lord, God of gods, before whose throne
Stand storms and fire, O what shall we
Return to heaven, that is our own,
When all the world belongs to Thee?
We have no offering to impart,
But praises and a wounded heart.

CHAPTER LXXVII.

MARCHING ORDERS.

AND on the day that the tabernacle was reared up the cloud covered the tabernacle: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

> Omnipotence is on our side, and wisdom watches o'er our heads,
> And God Himself will be your guide, so ye but follow where He leads;
> How many, guided by His hand, have reached ere now their native land.
> Press on!

And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets ; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets ; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings ; that they may be to you for a memorial before your God : I am the Lord your God.

When Israel, of the Lord beloved,
  Out from the land of bondage came,
Her fathers' God before her moved,
  An awful guide in smoke and flame.
By day, along the astonished lands
  The cloudy pillar glided slow ;
By night Arabia's crimson sands
  Returned the fiery column's glow.
There rose the choral hymn of praise,
  And trump and timbrel answered keen ;
And Zion's daughters poured their lays,
  With priest's and warrior's voice between.

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai ; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel. And he said unto him, I will not go : but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

Trust Him! care not for the morrow;
Should thine omer overflow,
And some poorer seek to borrow,
Be thy gift nor scant nor slow.
Would'st thou store it?
Ope thy hand, and let it go.

Deeps of blessings are before us:
Only, while the desert sky
And the sheltering cloud hang o'er us,
Morn by morn, obediently,
Glean we Manna,
And the song of Moses try.

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

CHAPTER LXXVIII.

THE COMMITTEE OF SEARCH.—THEIR CONFLICTING REPORT.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.

AND afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.

> The means that Heaven yields must be embraced,
> And not neglected; else, if Heaven would,
> And we will not, Heaven's offer we refuse,
> The proffered means of succour and redress.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they returned from searching of the land after forty days.

> What are fears? Grim phantoms, throwing
> Shadows o'er the pilgrim's way,
> Every moment darker growing,
> If we yield unto their sway.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Then have we too our guardian fires and clouds;
Our Scripture-dew drops fast:
We have our sands and serpents, tents and shrouds,
Alas! our murmurings come not last.
But where's the cluster? where's the taste
Of mine inheritance? Lord, if I must borrow,
Let me as well take up their joy, as sorrow.

CHAPTER LXXIX.

THE SIN. — THE SUPPLICATION. — THE SENTENCE.

Wise men ne'er sit and wail their loss,
But cheerly seek how to redress their harms.
What though the mast be now blown over-board,
The cable broke, the holding anchor lost,
And half our sailors swallowed in the flood;
Yet lives the pilot still: Is't meet that he
Should leave the helm, and, like a fearful lad,
With tearful eyes, add water to the sea,
And give more strength to that which hath too much;
Whiles in his moan the ship splits on the rock,
Which industry and courage might have saved?

AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

Of what an easy quick access,
My blessed Lord, art Thou! how suddenly
May our requests Thine ear invade!
To show that state dislikes not easiness,
If I but lift mine eyes, my suit is made:
Thou canst no more not hear, than Thou canst die.

And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

'Tis double death to drown in ken of shore:
He ten times pines, that pines beholding food:
To see the salve, doth make the wound ache more;
Great grief grieves most at that would do it good:
Deep woes roll forward like a gentle flood,
Who, being stopped, the bounding banks o'erflows;
Grief dallied with, nor law nor limit knows.

And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

To veer, how vain! On, onward strain,
  Brave barks! In light, in darkness too,
Through winds and tides one compass guides;
  To that, and your own selves, be true.

CHAPTER LXXX.

THE BLOSSOMING ROD AND THE AARONIC PRIESTHOOD.

O! LEARN that it is only by the lowly
  The paths of peace are trod;
If thou wouldst keep thy garments white and holy,
  Walk humbly with thy God.

The censer swung by the proud hand of merit,
  Fumes with a fire abhorred;
But faith's two mites, dropped covertly, inherit
  A blessing from the Lord.

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

Was it the sigh of the southern gale
  That flushed the almond bough!
Brightest and first of the young Spring to hail,
  Still its red blossoms glow.
Was it the sunshine that woke its flowers
  With a kindling look of love?
Oh, far and deep, and through hidden bowers,
  That smile of heaven can rove!
No! from the breeze and the living light
  Shut was the sapless rod;
But it felt in the stillness a secret might,
  And thrilled to the breath of God.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

Teacher of teachers! Priest of priests! from Thee
The sweet strong prayer
Must rise, to free
First Levi, then all Israel, from the snare.
Thou art our Moses out of sight —
Speak for us, or we perish quite.

And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

Wherefore I dare not, I, put forth my hand
To hold the Ark, although it seem to shake
Through the old sins and new doctrines of our land.
Only since God doth often vessels make
Of lowly matter for high uses meet,
I throw me at His feet.

CHAPTER LXXXI.

THE SMITTEN ROCK. — AARON'S DEATH. — THE BRAZEN SERPENT.

But wandering oft, with brute unconscious gaze,
Man marks not Thee; marks not the mighty hand,
That, ever busy, wheels the silent spheres;
Works in the secret deep; shoots, steaming, thence
The fair profusion that o'erspreads the Spring:
Flings from the sun direct the flaming day;
Feeds every creature; hurls the tempest forth;
And, as on earth this grateful charge revolves,
With transport touches all the springs of life.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

> But lo! his features wore a brightening tinge,
> And o'er his high, anointed brow there gleams
> A transient smile. Caught he a glorious view
> Of that eternal Canaan, fair with light,
> And watered by the river of his God,
> Where was his heritage? Or stole the song
> Of Miriam's timbrel o'er the flood of death,
> Wooing him onward through the last, faint steps
> Of wearied life?

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

> The king and the priest move on unspeaking,
>   The desert-priest and the desert-king;
> 'Tis a grave, a mountain-grave they are seeking,
>   Fit end of a great life-wandering!
> And here, till the day of the glory-streaking,
>   This desert-eagle must fold his wing.

And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Alone and safe, in the happy keeping
  Of rocks and sands, till the glorious morn,
They have laid thee down for thy lonely sleeping,
  Waysore and weary and labour-worn;
While faintly the sound of a nation's weeping
  From the vale beneath thee is upward borne.
Alone and safe, in the holy keeping
  Of Him who holdeth the grave's cold key,
They have laid thee down for the blessed sleeping,
  The quiet rest which His dear ones see.

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

From the wilds of yon desert strange wails reach my ear!
Once again have that people Jehovah provoked;
And, with eyes all inflamed, and hearts tortured with fear,
They most eagerly cry; "Can our doom be revoked?"
E'en while hundreds of victims meet Death's cold embrace,
And while thousands the poison's fell work surely trace.

There is hope! for the prophet now raises on high
A bright serpent of brass, which they all may behold,
While the heralds proclaim to the bit far and nigh,
That they gaze and be healed, both the young and the old;
For Jehovah's compassion this symbol ordains
To foreshadow a Saviour from sin's foulest stains.

CHAPTER LXXXII.

JEHOVAH ETERNAL AND SOVEREIGN. — MAN FRAIL AND DEPENDENT.

O Lord! Thou art our home, to whom we fly,
And so hast always been from age to age:
Before the hills did intercept the eye,
Or that the frame was up of earthly stage,
One God Thou wert, and art, and still shalt be;
The line of time it doth not measure Thee.

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as asleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow!
Feeds on the rarities of nature's truth,
And nothing stands but for his scythe to mow.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

The lapse of time and rivers is the same,
Both speed their journey with a restless stream,
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay,
Alike irrevocable both when past,
And a wide ocean swallows both at last.
Though each resemble each in every part,
A difference strikes at length the musing heart;
Streams never flow in vain; where streams abound,
How laughs the land with various plenty crowned!
But time, that should enrich the nobler mind,
Neglected, leaves a dreary waste behind.

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CHAPTER LXXXIII.

BALAK BRIBING BALAAM.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such!
Who centred in our make such strange extremes!
From different natures marvellously mixed,
Connection exquisite of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam etherial, sullied and absorbed!
Though sullied and dishonoured, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! a god!— I tremble at myself,
And in myself am lost.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

Ambition! powerful source of good or ill!
Thy strength in man, like length of wing in birds,
When disengaged from earth, with greater ease
And swifter flight, transports us to the skies.
By toys entangled, or in guile bemired,
It turns a curse: it is our chain and scourge,
In this dark dungeon, where confined we lie,
Close-grated by the sordid bars of sense;
All prospect of eternity shut out,
And, but for execution, ne'er set free.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

In this dim world of clouding cares
  We rarely know, till 'wildered eyes
  See white wings lessening up the skies,
The angels with us unawares.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

> He hates the hardness of a Balaam's heart;
> And prophet as he was, he might not strike
> The blameless animal, without rebuke,
> On which he rode: her opportune offence
> Saved him, or the unrelenting seer had died.
> He sees that human equity is slack
> To interfere, though in so just a cause,
> And makes the task His own; inspiring dumb
> And helpless victims with a sense so keen
> Of injury, with such knowledge of their strength,
> And such sagacity to take revenge,
> That oft the beast has seemed to judge the man.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

> O for a sculptor's hand, that thou might'st take thy stand,
>   Thy wild hair floating on the eastern breeze,
> Thy tranced yet open gaze fixed on the desert haze,
>   As one who deep in heaven some airy pageant sees.
> In outline dim and vast, their fearful shadows cast
>   The giant forms of empires, on their way
> To ruin; one by one they tower — and they are gone;
>   Yet in the prophet's soul the dreams of avarice stay.
> No sun or star so bright in all the world of light,
>   That they should draw to heaven his downward eye,
> He hears the Almighty's word, he sees the angel's sword,
>   Yet low upon the earth his heart and treasures lie.

CHAPTER LXXXIV.

BALAK'S SACRIFICES. — BALAAM'S PARABLES.

O THE insensate labour men bestow
On worldly things! — how weak those reasonings are
Which make them stoop their wings to earth below.
One was pursuing medicine, — one a course
Of law; — the Church employed another's care;
One strove to rule by sophistry or force;
One was on wicked gains by fraud intent;
By merchandise another; this one given
To fleshly joys, on ease another bent.

AND it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken: and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me, and whatsoever he sheweth me I will tell thee. And he went to a high place. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

Be wise to-day; 'tis madness to defer:
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.

Procrastination is the thief of time ;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?

The Maker justly claims the world He made,
In this the right of Providence is laid;
Its sacred majesty through all depends
Or using second means to work His ends:
'Tis thus, withdrawn in state from human eye,
The power exerts His attributes on high,
Your action uses, nor controls your will,
And bids the doubting sons of men be still.

CHAPTER LXXXV.

BALAAM'S PROPHECIES.

We in the tents abide, which he at distance eyed,
Like goodly cedars by the waters spread,
While seven red altar-fires rose up in wavy spires,
Where on the mount he watched his sorceries dark and dread.
He watched till morning's ray on lake and meadow lay,
And willow-shaded streams that silent sweep
Around the bannered lines, where, by their several signs,
The desert-wearied tribes in sight of Canaan sleep.

AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

He watched till knowledge came upon his soul like flame,
Not of those magic fires at random caught;
But true prophetic light flashed o'er him, high and bright,
Flashed once, and died away, and left his darkened thought.

And can he choose but fear, who feels his God so near,
That, when he fain would curse, his powerless tongue
In blessing only moves? — alas! the world he loves
Too close around his heart her tangling veil hath flung.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

A star shall break through yonder skies,
  And beam on every nation's sight:
From yonder ranks a sceptre rise,
  And bow the nations to its might:
I see their glorious strength afar —
All hail, mild Sceptre! Hail, bright Star!

And who am I, for whom is flung
  Aside the shrouding veil of time?
The seer whose rebel soul is wrung,
  By wrath, and prophecy, and crime —
The future, as the past, I see,
Woe then, for Moab! Woe for me!

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

> Lo, Jacob's Star, in vision seen by Balaam's wondering eye!
> It bursts upon the nations now, the Day-spring from on high!

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CHAPTER LXXXVI.

THE CENSUS OPPOSITE JERICHO.—JOSHUA APPOINTED TO SUCCEED MOSES.

> GOD for His service needeth not proud work of human skill;
> They please Him best who labour most to do in peace His will:
> So let us strive to live, and to our spirits will be given
> Such wings as, when our Saviour calls, shall bear us up to heaven.

AND it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. And these are they that were numbered of the Levites after their families: and those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

> What exhibitions various hath the world
> Witnessed of mutability in all
> That we account most durable below!
> Change is the diet on which all subsist,
> Created changeable, and change at last
> Destroys them.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Lord, what am I? A worm, dust, vapour, nothing!
What is my life? A dream, a daily dying!
What is my flesh? My soul's uneasy clothing!
What is my time? A minute ever flying:
My time, my flesh, my life, and I,
What are we, Lord, but vanity?

And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

> More sweet than odours caught by him who sails
> Near spicy shores of Araby the blest —
> A thousand times more exquisitely sweet
> The freight of holy feeling which we meet,
> In thoughtful moments — wafted by the gales
> From fields where good men walk,
> Or bowers wherein they rest.

CHAPTER LXXXVII.

BLESSINGS PROMISED. — CURSES THREATENED.

> THOU art the source and centre of all minds,
> Their only point of rest, eternal Word!
> From Thee departing, they are lost, and rove
> At random, without honour, hope, or peace.
> From Thee is all that soothes the life of man,
> His high endeavour, and his glad success,
> His strength to suffer, and his will to serve.
> But O Thou bounteous Giver of all good,
> Thou art of all Thy gifts Thyself the crown!
> Give what Thou canst, without Thee we are poor;
> And with Thee rich, take what Thou wilt away.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

New Egypts yet, and second bonds remain,
A harsher Pharaoh, and a heavier chain.
Again, obedient to a dire command,
Thy captive sons shall leave the Promised Land;
Their name more low, their servitude more vile,
Shall on Euphrates' bank renew the grief of Nile.

Afflicted Israel shall sit weeping down,
Fast by the streams where Babel's waters run,
Their harps upon the neighbouring willows hung,
Nor joyous hymn encouraging their tongue,
Nor cheerful dance their feet; with toil oppressed,
Their wearied limbs aspiring but to rest.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

That strain once more! it bids remembrance rise,
And calls my long-lost country to mine eyes.
Ye fields of Sharon, dressed in flowery pride;
Ye plains, where Jordan rolls its glassy tide;
Ye hills of Lebanon, with cedars crowned;
Ye Gilead groves, that fling perfumes around:
These hills how sweet! those plains how wondrous fair!
But sweeter still when Heaven was with us there.

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CHAPTER LXXXVIII.

MOSES SINGS OF VENGEANCE AND MERCY.

THE Lord is great! His majesty how glorious!
Resound His praise from shore to shore;
O'er sin, and death, and hell, now made victorious,
He rules and reigns for evermore.

The Lord is great! His mercy, how abounding!
Ye angels, strike your golden chords;
Oh, praise our God, with voice and harp resounding,
The King of kings, and Lord of lords.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

When Babel was confounded, and the great
Confederacy of projects wild and vain
Was split into diversity of tongues,
Then, as a shepherd separates his flock,
These to the upland, to the valley those,
God drave asunder and assigned their lot
To all the nations. Ample was the boon
He gave them, in its distribution fair
And equal, and He bade them dwell in peace.

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up and kisses him withal; —
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand,
But when He sees his feeble strength begin
To fail, He gently takes him up again.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

> As the light Leaf, whose fall to ruin bears
> Some trembling insect's little world of cares,
> Descends in silence, while around waves on
> The mighty Forest, reckless what is gone!
> Such is man's doom — and ere an hour be flown,
> Reflect, thou trifler, such may be thine own!

Oh that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

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CHAPTER LXXXIX.

MOSES BLESSES ISRAEL. — HE VIEWS CANAAN FROM NEBO. — HIS HIDDEN GRAVE.

BLEST scene! thrice welcome after toil — if no deceit I view;
Oh! might my lips but press the soil, and prove the vision true!
Its glorious heights, its wealthy plains, its many-tinted groves,
They call! but He my steps restrains, who chastens whom He loves.

AND the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

O Israell, O householde of the Lorde,
O Abraham's Brattes, O broode of blessed seede,
O chosen sheepe that loue the Lorde indeede!
O hungrye heartes, feede styll vpon His worde,
And put your trust in Him with one accorde!
For Hee hath mercye evermore at hande;

His fountaines flowe, His springes doe neuer stande :
And plenteouslye Hee loueth to redeeme
Such sinners all, as on Him call,
And faithfully His mercies most esteeme.

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them. Yea, he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Infinite God, Thou great unrivalled One !
Whose glory makes a blot of yonder sun !
Compared with Thine, how dim his beauty seems !
How quenched the radiance of his golden beams !
Thou art my bliss, the light by which I move ;
In Thee alone dwells all that I can love.

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms : and he shall thrust out the enemy from before thee ; and shall say, Destroy them. Israel then shall dwell in safety alone : the fountain of Jacob shall be upon a land of corn and wine ; also his heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places.

Now quiet soul depart when Heaven shall please :
What is the trust or strength of foolish man ?
E'en kings and mightiest potentates must die,
For that's the end of human misery.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho : and the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

What lofty obsequies were rendered
  That hour when Darkness held the pall!
What pomp, where stood in clouds pavilioned,
  The silent, present Lord of All!

How blest the man, whose dust Jehovah
  Hid in a grave that's yet untrod!
Thrice blessèd he, that soul most happy,
  Whose LIFE IS HID, with Christ, in God!

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And be buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Though I look old, yet am I strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did I with unbashful forehead woo
The means of weakness and debility:
Therefore my age is as a lusty winter,
Frosty, but kindly.

See, what a grace was seated on his brow:
Hyperion's curls; the front of Jove himself;
An eye like Mars, to threaten and command;
A station like the herald Mercury,
New-lighted on a heaven-kissing hill;
A combination, and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

When he, who from the scourge of wrong,
  Aroused the Hebrew tribes to fly,
Saw the fair region promised long,
  And bowed him on the hills to die;
God made his grave to men unknown,
  Where Moab's rocks a vale infold,
And laid the aged seer alone
  To slumber while the world grows old.

PERIOD IV.

FROM JOSHUA TO SAUL; OR, THE ERA OF THE JUDGES.

B.C. 1451–1095.

CHAPTER XC.

JOSHUA ENCOURAGED. — SPIES SENT TO JERICHO. — RAHAB ASSURED.

THE voice that from the glory came
  To tell how Moses died unseen,
And waken Joshua's spear of flame
  To victory on the mountains green,
Its trumpet tones are sounding still,
  When kings or parents pass away;
They greet us with a cheering thrill
  Of power or comfort in decay.

AND Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Not to the ensanguined field of death alone
Is valour limited ; she sits serene
In the deliberate council, sagely scans
The source of action ; weighs, prevents, provides ;
And scorns to count her glories, from the feats
Of brutal force alone.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : and it came to pass about the time of shutting of the gate, when it was dark, that the men went out ; whither the men went, I wot not : pursue after them quickly ; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords : and as soon as they which pursued after them were gone out, they shut the gate.

Consider this, —
That in the course of justice none of us
Should see salvation : we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

And before they were laid down, she came up unto them upon the roof ; and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt ; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you : for the Lord your God, he is God in heaven above, and in earth beneath.

Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

> 'Tis not the many oaths that make the truth,
> But the plain single vow, that is vowed true.
> What is not holy, that we swear not by,
> But take the Highest to witness.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

So led He them, in desert marches grand,
By toils sublime, with test of long delay,
On, to the borders of that Promised Land,
Wherein their heritage of glory lay.

CHAPTER XCI.

JOSHUA LEADING. — THE JORDAN SUNDERED. — CANAAN ENTERED.

It is not they who idly dwell
In cloister gray, or hermit cell,
In prayer and vigil, night and day,
Wearing all their prime away,
Lord of Heaven! that serve Thee well.

Where our Captain bids us go,
'Tis not ours to murmur, No.
He that gives the sword and shield,
Chooses too the battle-field
On which we are to fight the foe.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

Old Jordan's waters to their spring
Start back with sudden fright;
The spring, amazed at sight,
Asks what news from the sea they bring.
The mountains shook; and to the mountain's side
The little hills leaped round, themselves to hide;
As young affirighted lambs,
When they aught dreadful spy,
Run trembling to their dams:
The mighty sea and river, by,
Were glad, for their excuse, to see the hills to fly.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Their faith had triumphed; with the sound
 Of rushing thunder, backward fly
The affirighted billows, and the ground
 They moistened now is dry.
Cleft in the midst the waters stand
Obedient to their God's command,
Towering aloft on either hand
 A glassy and resplendent heap,
Where scenes that bless the promised land
 In mirrored beauty sleep.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

Let children hear the mighty deeds which God performed of old, —
Which in our younger years we saw, and which our fathers told.
Our lips shall tell them to our sons, and they again to theirs,
That generations yet unborn may teach them to their heirs.
Thus they shall learn, in God alone their hope securely stands,
That they may ne'er forget His works, but practise his commands.

CHAPTER XCII.

JERICHO CAPTURED. — RAHAB RESCUED.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

> Omit no happy hour,
> That may give furtherance to our expedition:
> For we have now no thought in us but —
> Save those to God, that run before our business.
> Therefore, let our proportions for these wars
> Be soon collected; and all things thought upon,
> That may, with reasonable swiftness, add
> More feathers to our wings.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

> Trumpeters,
> With brazen din blast you the city's ear;
> Make mingle with our rattling tabourines;
> That heaven and earth may strike their sounds together,
> Applauding our approach.
> Make all our trumpets speak; give them all breath;
> Those clamorous harbingers of blood and death.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

> Perhaps war is but Heaven's great plowshare, driven
> Over the barren, fallow, earthly fields,
> Preparing them for harvest; rooting up
> Grass, weeds, and flowers, which necessary fall,
> That in these furrows the wise husbandman
> May drop celestial seed.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

> O God! Thy arm was here,
> And not to us, but to Thy arm alone,
> Ascribe we all. — Take it, God,
> For it is only Thine.
> Come, go we in procession to the village:
> And be it death proclaimèd through our host,
> To boast of this, or take that praise from God,
> Which is His only.

And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

All-seeing, powerful God! who can with Thee contend?
Or who that tries the unequal strife shall prosper in the end?
The mountains in Thy wrath, their ancient seats forsake;
The trembling earth deserts her place, her rooted pillars shake.

CHAPTER XCIII.

GIBEON BESIEGED. — HAILSTONES. — THE SUN AND MOON STAND STILL.

THEY live, they die like as He doth ordain,
Ne ever any asketh reason why.
The hills do not the lowly dales disdain;
The dales do not the lofty hills envy.
He maketh kings to sit in sovereignty;
He maketh subjects to their power obey;
He pulleth down, He setteth up, on high;
He gives to this, from that He takes away;
For all we have is His: what He list do He may.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

The bay-trees in our country are all withered,
And meteors fright the fixèd stars of heaven;
The pale-faced moon looks bloody on the earth,
And lean-looked prophets whisper fearful change:
Rich men look sad, and ruffians dance and leap,
The one in fear to lose what they enjoy,
The other to enjoy by rage and war:
These signs forerun the death or fall of kings.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

On with thy armies, Joshua! The Lord
God of Sabaoth is the avenger now!
His voice is in the thunder, and His wrath
Poureth the beams of the retarded sun,
With the keen strength of arrows, on their sight.
The unwearied sun rides in the zenith sky;
Nature, obedient to the Maker's voice,
Stops, in full course, all her mysterious wheels.
On! till avenging swords have drunk the blood
Of all Jehovah's enemies, and till
Thy banners in returning triumph wave;
Then yonder orb shall set 'mid golden clouds,
And, while a dewy rain falls soft on earth,
Show in the heavens the glorious bow of God
Shining, the rainbow, banner of the skies.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

The sun stood still, the moon it stayed
Till Israel's vengeance was allayed
Upon his enemy,
Pausing all that awful day
Their course upon their heavenly way,
And glowing brilliantly.

Then came the shock of battle dire,
As steel 'gainst steel struck flashing fire,
And ghastly wounds laid bare;
Yet far above the blood-dyed sword
Waved high the banner of the Lord
Upon the battle air.

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CHAPTER XCIV.

THE CONQUEST ACHIEVED.—THE INHERITANCE DIVIDED.—THE CITIES OF REFUGE.—CITIES FOR THE LEVITES.

Crowned with a thousand victories, and at last
Lords of the conquered soil, there rooted fast,
In peace possessing what they won by war,
Their name far published and revered as far;
Where will you find a race like theirs, endowed
With all that man e'er wished, or Heaven bestowed?

As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

> Be yielding to thy foe, and peace shall he yield back;
> But yield not to thyself, and thou'rt on victory's track.
> Who is thy deadliest foe? — An evil heart's desire,
> That hates thee still the worse, as thy weak love mounts higher.

And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cites to dwell in, with their suburbs for their cattle and for their substance. As the Lord commanded Moses, so the children of Israel did, and they divided the land. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there.

The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Yes ! thou art an awful sinner ! True our laws yet leave thee free ;
But within thy soul, in terror, rack and gallows must thou see !
Smite thy breast, then, in contrition ; thy bowed head strew ashes o'er ;
Bend thy knee, make full confession ; —go thy way, and sin no more !

And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel ; and they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs. All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

Of the world's pages one is yet unread : —
  How the stars tremble in Chaldea's sky,
With what a sense of nothingness we tread,
  How the heart beats when God appears so nigh ; —
How on the soul, beside some column lone
  The shadows of old days descend and hover, —
How the grass speaks, the earth sends out its moan,
  And the breeze wails that wanders over.

CHAPTER XCV.

JOSHUA'S FAITHFUL ADMONITIONS TO THE ISRAELITES.—HIS DEATH.

> The tongues of dying men
> Enforce attention like deep harmony:
> Where words are scarce, they are seldom spent in vain;
> For they breathe truth that breathe their words in pain.
> He that no more must say, is listened more
> Than they whom youth and ease have taught to glose;
> More are men's ends marked, than their lives before.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau Mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

And when their wondrous march was o'er,
And they had won their homes,
Where Abraham fed his flock of yore,
Among their fathers' tombs: —
A land that drinks the rain of heaven at will,
Whose waters kiss the feet of many a vine-clad hill; —
Oft as they watched, at thoughtful eve,
A gale from bowers of balm
Sweep o'er the billowy corn, and heave
The tresses of the palm,
Just as the lingering sun had touched with gold,
Far o'er the cedar-shade, some tower of giants old; —
It was a fearful joy, I ween,
To trace the heathen's toil,
The limpid wells, the orchard green
Left ready for the spoil;
The household stores untouched, the roses bright,
Wreathed o'er the cottage walls in garlands of delight.

Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods. And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

Farewell! — a word that must be, and hath been —
A sound that makes us linger; — yet — farewell!
Ye! who have traced the pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his; if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell;
Farewell! with *him* alone may rest the pain,
If such there were — with *you* the moral of his strain!

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

But men are men; the best sometimes forget.

And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

CHAPTER XCVI.

ISRAEL DISLOYAL AND TROUBLED. — SISERA DESTROYED. — SONG OF VICTORY.

Sometimes, hath the brightest day a cloud:
And, after summer, evermore succeeds
Barren winter, with his wrathful nipping cold:
So cares and joys abound, as seasons fleet.

AND the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So

Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

It is war's prize to take all vantages.

And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel.

Spirit of God! whose glory once o'erhung
A throne, the Ark's dread cherubim between,
So let thy presence brood, though now unseen,
O'er those two powers by whom the harp is strung;
Feeling and thought! till the rekindled chords
Give the long-buried tone back to immortal words.

Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. Awake, awake, Deborah: awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horse-hoofs broken by the means of the prancings, the prancings of their mighty ones. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

The browsing camels' bells are tinkling,
His mother looked from her lattice high,
She saw the dews of eve besprinkling
The pasture green beneath her eye,
She saw the planets faintly twinkling:
'Tis twilight, —sure the train is nigh.
She could not rest in the garden bower,
But gaze through the grate of the steepest tower:
Why comes he not? his steeds are fleet,
Nor shrink they from the summer heat;
Why sends not the bridegroom his promised gift?

CHAPTER XCVII.

THE THREE WIDOWS.—THE WAYS THEY WENT.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

"Thy will be done!" God of the desolate,
Teach me, with heart resigned and calm, to say,
Thy will be done! I know it was Thy hand
That gave; oh! may I see Thy hand alone
Reclaiming that it graciously bestowed.
Quiet my murmuring thoughts; still my regrets.

How little I deserved my happy lot
Should last so long! But life is now a void.
Void did I say? forgive me, Lord; for life
Is full of *duties* still, nor without *joys.*

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to-night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

All are not taken; there are left behind
Living Belovèds, tender looks to bring,
And make the daylight still a happy thing,
And tender voices, to make soft the wind.
But if it were not so — if I could find
No love in all the world for comforting,
Nor any path hollowly did ring,
Where "dust to dust" the love from life disjoined,
And if, before those sepulchres unmoving,
I stood alone, (as some forsaken lamb
Goes bleating up the moors in weary dearth)
Crying, Where are ye, O my loved and loving? . . .
I know a Voice would sound, Daughter, I AM.
Can I suffice for HEAVEN, and not for earth?

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

> Oh, let me share thy weight of woe, the burden of thy care,
> My heart shall never weary grow, or shrink its load to bear.
> I cannot, cannot part with thee, above, below the sod —
> Thy people shall my people be, thy God shall be my God.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

> The friends thou hast, and their adoption tried,
> Grapple them to thy soul with hoops of steel;
> But do not dull thy palm with entertainment
> Of each new-hatched, unfledged comrade.

CHAPTER XCVIII.

THE GAINFUL GLEANER.

> We are as children: here and there
> A few fallen ears, the sheaves among,
> We glean, where best the bounteous Hand may spare,
> So learning for His perfect store to long.

Come, little ones — come early out,
  Come joyous, come with steady heart,
Roam not to seek wild flowers the field about,
  Nor yet at dreams of fancied vipers start.

Sing softly in your hearts all day
  Sweet carols to the harvest's Lord,
So shall you chase those evil powers away,
  That walk at noon — rude gaze and wanton word.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

Kind words! O, earth like heaven would be,
And sweet would be our fellowship,
If kind thoughts dwelt in every heart,
And kind words hallowed every lip!
Speak kindly then; and every word
Of thine within some heart shall be
A link of love's mysterious chain,
To bind it ever unto thee.

And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

The plume-like swaying of the autumn corn,
By soft winds to a dreamy motion fanned,
Still brings me back thine image — Oh! forlorn,
Yet not forsaken, Ruth! — I see thee stand
Love, 'midst the gladness of the harvest band —
Lone as a wood-bird on the ocean's foam,
Fallen in its weariness. Thy father-land
Smiles far away! yet to the sense of home,
That finest, purest, which can recognize
Home in affection's glance, for ever true
Beats thy calm heart; and if thy gentle eyes
Gleam tremulous with tears, 'tis not to rue
Those words, immortal in their deep Love's tone,
"Thy people and thy God shall be mine own."

CHAPTER XCIX.

WOMANLY EXPEDIENTS. — HOPEFUL TOKENS.

WHO art thou? on what errand bent? "Behold, 'tis Ruth!" she cried:
"Protect me, kinsman! for alone in this wide world I bide.
Oh! shield me from the storms of life, thy mantle o'er me spread;
My husband was thy kinsman, lord, and he hath long been dead."

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears, pure messengers sent from his heart;
His heart as far from fraud, as heaven from earth.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

This hope is earth's most estimable prize;
This is man's portion, while no more than man:
Hope, of all passions, most befriends us here;
Passions of prouder name befriend us less.
Joy has her tears, and transport has her death;
Hope, like a cordial, innocent though strong,
Man's heart at once inspirits and serenes;
Nor makes him pay his wisdom for his joys;
'Tis all our present state can safely bear.

CHAPTER C.

THE GLEANER REAPING.

TEAR not away the veil, dear friend,
Nor from its shelter rudely rend
The heaven-protected flower:
It waits for sun and shower
To woo it kindly forth in its own time,
And when they come, untaught will know its hour of prime.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

O what a treasure is a virtuous wife,
Discreet and loving! Not one gift on earth
Makes a man's life so nighly bound to heaven;
She gives him double forces to endure,
And to enjoy, by being one with him,
Feeling his joys and griefs with equal sense.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah of the seed which the Lord shall give thee of this young woman.

God, the best maker of all marriages,
Combine your hearts in one!
As man and wife, being two, are one in love.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

O Ruth, thy reaping-time had come!
The faith, that led thee far from home —
Far from thy idols and thy kin —
To dwell with tribes forbid to sin,
Its sure reward began to reap.
In Boaz's field — this was thy hap —

'Twas deemed a boon, by thee, to glean
Where hireling reapers thought thee mean.
But God, — Naomi's God — now thine —
The heart of Boaz did incline
Thy modest virtue to admire, —
To raise thee to a station higher
Than thought of his or thine had reached.
As alien-born, to be impeached
By Jewish maids was small disgrace;
Since to be worthy of their race,
By purpose pure and life unstained,
Thy Faith, by grace of God, had gained.
A gleaner once! — a reaper now! —
For when good Boaz made his vow,
The stranger then his wife became, —
A lot denied to Hebrew dame! —
That wife the mother of his son;
That son the sire of the Holy One:
For Obed, Jesse, David, all,
Their mother were constrained to call
Ruth, whom the world, as since, *Maria,*
Would hail a mother of Messiah!

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CHAPTER CI.

THE VALIANT JEPHTHAH. — HIS VOW. — HIS DOOMED DAUGHTER. — SAMSON BORN.

STILL there was virtue; — but a rolling stone
On a hill's brow is not more quickly gone;
The slightest motion, — ceasing from our care, —
A moment's absence, — when we're not aware, —
When down it rolls, and at the bottom lies,
Sunk, lost, degraded, never more to rise!
Far off the glorious height from whence it fell,
With all things base and infamous to dwell.

NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of a harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

Oh! sweet the flow
Of grief that mourns an erring brother's woe:
Sweet is the tear that gems the downcast eye
When love implores, nor beauty dare reply:
But sweeter yet to see the warrior rude,
Iron of limb, and stern in mien and mood,
Bow to his God the strong but willing knee,
And drop the tear of meek humility.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: and said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

It is the purpose that makes strong the vow;
But vows to every purpose must not hold.

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

Some feelings are to mortals given,
With less of earth in them than heaven:
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head!

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child: beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go.

Though the virgins of Salem lament,
Be the judge and the hero unbent;
I have won the great battle for thee,
And my father and country are free.
When this blood of thy giving has gushed,
When the voice that thou lovest is hushed,
Let my memory still be thy pride,
And forget not I smiled as I died.

And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

When the next moon was rolled into the sky,
  Strength came to me, that equalled my desire —
How beautiful a thing it was to die
    For God and for my sire!

It comforts me in this one thought to dwell,
  That I subdued me to my father's will;
Because the kiss he gave me, ere I fell,
    Sweetens the spirit still.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

CHAPTER CII.

HANNAH'S PRAYER AND VOW. — THE PRAYER ANSWERED.

DOMESTIC happiness, thou only bliss
Of Paradise that hast survived the fall!
Though few now taste thee unimpaired and pure,
Or, tasting, long enjoy thee, too infirm
Or too incautious to preserve thy sweets
Unmixt with drops of bitter, which neglect
Or temper sheds into thy crystal cup.
Thou art the nurse of virtue. In thine arms
She smiles, appearing, as in truth she is,
Heaven-born and destined to the skies again.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh.

When longings pure, when holy prayers,
When self-denying thoughts and cares
  Room in thy heart would win,
Stay not too long to count them o'er:
Rise in His name: throw wide the door,
  Let the good angels in.

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child; then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

A life has just begun!
Another soul has won
The glorious spark of being.
Pilgrim of life, all hail!
He who at first called forth
From nothingness the earth,
Who piled the mighty hills, and dug the sea,
Who gave the stars to gem
Night like a diadem,
O blessèd child! made thee,
Fair creature of the earth,
Heir of immortal life, though mortal in thy birth,
Hail, all hail!

CHAPTER CIII.

ELKANAH'S PIETY. — HANNAH'S LOAN AND *TE DEUM.*

There is an eye that never sleeps, beneath the wings of night;
There is an ear that never shuts, when sink the beams of light.
There is an arm that never tires, when human strength gives way;
There is a love that never fails, when earthly loves decay.
That eye is fixed on seraph throngs; that ear is filled with angels' songs;
That arm upholds the world on high; that love is throned beyond the sky.

But there's a power which man can wield, when mortal aid is vain; —
That eye, that arm, that love to reach, that listening ear to gain:
That power is Prayer, which soars on high,
And feeds on bliss beyond the sky.

AND the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word.

Thee on thy mother's knees, a new-born child,
In tears we saw, when all around thee smiled.
So live, that, sinking in thy last long sleep,
Smiles may be thine, when all around thee weep.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

Under the palm-trees thou no more shalt meet me,
When from the fount at evening I return,
    With the full water-urn;

Nor will thy sleep's low dove-like breathings greet me,
As 'midst the silence of the stars I wake,
And watch for thy dear sake.

And thou, will slumber's dewy cloud fall round thee,
Without thy mother's hand to soothe thy bed?
Wilt thou not vainly spread
Thine arms, when darkness as a veil hath wound thee,
To fold my neck, and lift up, in thy fear,
A cry which none shall hear?

What have I said, my child! — Will He not hear thee,
Who the young ravens heareth from their nest?
Shall He not guard thy rest,
And, in the hush of holy midnight near thee,
Breathe o'er thy soul, and fill thy dreams with joy?
Thou shalt sleep soft, my boy.

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

CHAPTER CIV.

THE DIVINE CALL. — ELI DOOMED. — SAMUEL AS PROPHET AND JUDGE.

I GIVE thee to thy God — the God that gave thee,
A well-spring of deep gladness, to my heart!
And, precious as thou art,
And pure as dew of Hermon, He shall have thee,
My own, my beautiful, my undefiled!
And thou shalt be His child.

Therefore, farewell! — I go, my soul may fail me,
As the hart panteth for the water brooks,
Yearning for thy sweet looks.
But thou, my first-born, droop not, nor bewail me;
Thou in the Shadow of the Rock shalt dwell,
The Rock of Strength. — Farewell.

AND the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel: and Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Prince, desire to be honourable,
Cherish thy folke, and hate extortion,
Suffer nothing that may be reprovable
To thine estate, done in thy region,
Shew forth the yerd of castigation,
Drede God, do law, love trouth and worthinesse,
And wed thy folke ayen to stedfastnesse.

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, Samuel, my son: and he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

Thou Power Supreme, whose mighty scheme these woes of mine fulfil,
Here firm I rest, they must be best, because they are Thy will!
Then all I want, — O! do Thou grant this one request of mine! —
Since to enjoy Thou dost deny, assist me to resign.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

God doth not need
Either man's work, or his own gifts; who best
Bear His mild yoke, they serve him best; His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.

CHAPTER CV.

SAMSON SEEKS A WIFE. — HE KILLS A LION. — HIS FEAST. — HIS RIDDLE. — HIS VICTORY.

THE chariest maid is prodigal enough,
If she unmask her beauty to the moon.
Virtue itself 'scapes not calumnious strokes:
The canker galls the infants of the spring,
Too oft before their buttons be disclosed;
And in the morn and liquid dew of youth
Contagious blastments are most imminent.
Be wary, then; best safety lies in fear:
Youth to itself rebels, though none else near.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

But here the cloud,
So wills Eternal Providence, sits deep.
Enough for us to know that this dark state,
In wayward passions lost, and vain pursuits,
This Infancy of Being, cannot prove
The final issue of the works of God,
By boundless Love, and perfect Wisdom formed,
And ever rising with the rising mind.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightly upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

> The rolling waves, the sun's unwearied course,
> The elements and seasons, all declare
> For what the Eternal Maker has ordained
> The powers of man: we feel within ourselves
> His energy divine: He tells the heart
> He meant, — He made us to behold and love
> What He beholds and loves, the general orb
> Of life and being, — to be great like Him,
> Beneficent and active.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

> The course of true love never did run smooth,
> But, either it was differenced in blood;
> Or else misgraffèd, in respect of years;
> Or else it stood upon the choice of friends;
> Or, if there were a sympathy in choice,
> War, death, or sickness did lay siege to it.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

> Parents, be not too cruell; children doe
> Things oft too deepe for us to enquire into.
> What father would not storme if his wilde sonne
> Should doe the deed that Samson here had done?
> Nor doe I make it an exemplar act,
> Onely let parents not be too exact,
> To curse their children, or to dispossesse
> Them of their blessings, Heaven may chance to blesse.
> Be not too strict; faire language may recure
> A fault of youth; whilst rougher words obdure.

CHAPTER CVI.

DELILAH LOVED. — HER IMPORTUNATE PLEA. — SAMSON BLINDED. — HIS REVENGE.

> OUR dangers and delights are near allies;
> From the same stem, the rose and prickle rise.

AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

> This world is not for aye; nor 'tis not strange,
> That even our love should with our fortunes change:
> For 'tis a question left us yet to prove,
> Whether love lead fortune, or else fortune love.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

> She bids you
> Upon the wanton rushes lay you down,
> And rest your gentle head upon her lap,
> And she will sing the song that pleaseth you,
> And on your eye-lids crown the god of sleep,
> Charming your blood with pleasing heaviness;
> Making such difference 'twixt wake and sleep,
> As is the difference betwixt day and night,
> The hour before the heavenly-harnessed team
> Begins his golden progress in the east.

And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

> Think'st thou there are no serpents in the world
> But those who slide along the grassy sod,
> And sting the luckless foot that presses them?
> There are who in the path of social life
> Do bask their spotted skins in fortune's sun,
> And sting the soul.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

Dagon hath presumed,
Me overthrown, to enter the lists with God,
His deity comparing and preferring
Before the God of Abraham, He, be sure,
Will not connive or linger, thus provoked;
But will arise, and His great name assert:
Dagon must stoop, and shall ere long receive
Such a discomfit, as shall quite despoil him
Of all these boasted trophies won on me,
And with confusion blank his worshippers.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

Would any strive with Samson for renown,
Whose brawny arm can strike most pillars down?
Preserve he then unstainèd in his breast
A milk-white conscience, let his soul be blest
With simple innocence; this sevenfold shield
No dart shall pierce, no sword shall make it yield;—
Well guarded with himself he walks along,
When most alone, he stands a thousand strong.

CHAPTER CVII.

THE ISRAELITES DEFEATED. — THE ARK CAPTURED. — ELI'S DEATH.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing heretofore. Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

By how much unexpected, by so much
We must awake endeavour for defence;
For courage mounteth with occasion.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

Though it be honest, it is never good
To bring bad news: give to a gracious message
An host of tongues; but let ill tidings tell
Themselves, when they are felt.

And there ran a man of Benjamin out of the army and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city and told it all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

Life's little stage is a small eminence,
Inch high the grave above, that home of man,
Where dwells the multitude: we gaze around;
We read their monuments; we sigh; and while
We sigh we sink; and are what we deplored:
Lamenting or lamented all our lot!

And his daughter-in-law, Phinehas' wife, was with child near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains came upon her. And about the time of her death, the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard it. And she named the child Ich'a-bod, saying, The glory is departed from Israel: for the ark of God is taken.

Next came one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands lopt off
In his own temple, on the grunsel edge,
Where he fell flat, and shamed his worshippers:
Dagon his name; sea-monster, upward man
And downward fish: yet had his temple high
Reared in Azotus, dreaded through the court
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. But the hand of the Lord was heavy upon Ashdod, and he destroyed them. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

CHAPTER CVIII.

THE ARK RESTORED. — SOLEMNITIES AT MIZPEH. — PEACE.

MAN'S a poor deluded bubble, wand'ring in a mist of lies,
Seeing false, and seeing double; who would trust to such weak eyes?
Yet presuming on his senses, on he goes, most wondrous wise;
Doubts of truth, believes pretences; lost in error, lives and dies.

AND the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the

Lord? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty: but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

> 'Tis not to cry God mercy, or to sit
> And droop, or to confess that thou hast failed:
> 'Tis to bewail the sin thou didst commit,
> And not commit those sins thou hast bewailed.
> He that bewails, and not forsakes them too,
> Confesses rather what he means to do.

And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazer his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of

Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

> Prayer ardent opens heaven, lets down a stream
> Of glory on the consecrated hour
> Of man, in audience with the Deity:
> Who worships the great God, that instant joins
> The first in heaven, and sets his foot on hell.

And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord : and Samuel cried unto the Lord for Israel ; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel : but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them ; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came unto Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more into the coast of Israel : and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath ; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah ; for there was his house ; and there he judged Israel ; and there he built an altar unto the Lord.

> O first of human blessings ! and supreme !
> Fair Peace ! how lovely, how delightful thou !
> By whose wide tie the kindred sons of men
> Live brothers like, in amity combined,
> And unsuspicious faith ; while honest toil
> Gives every joy, and to those joys a right
> Which idle, barbarous rapine but usurps.

CHAPTER CIX.

THE MAJESTY AND PROVIDENCE OF GOD DEVOUTLY CELEBRATED.

Thou art, oh God, the life and light
  Of all this wondrous world we see;
Its glow by day, its smile by night,
  Are all reflections caught from Thee.
Where'er we turn, Thy glories shine,
  And all things fair and bright are Thine.

When night, with wings of starry gloom,
  O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
  Is sparkling with unnumbered eyes; —
That sacred gloom, those fires divine,
  So grand, so countless, Lord! are Thine.

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou are clothed with honour and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats ; and the rocks for the conies. He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening.

The corn springs up, a wealth untold,
A sight to gladden young and old,
  Who now their voices lift
To Him who gives such plenteous store,
And makes the cup of life run o'er
  With many a noble gift.

Thy mighty working, mighty God,
Wakes all my powers ; I look abroad
  And can no longer rest :
I too must sing when all things sing,
And from my heart the praises ring
  The Highest loveth best.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom thou hast made to play therein. These wait all upon thee ; that thou mayest give them their meat in due season. That thou givest them they gather : thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth.

Behold ! and look away your low despair —
See the light tenants of the barren air :
To them, nor stores, nor granaries belong,
Nought but the woodland and the pleasing song ;
Yet your kind heavenly Father bends His eye
On the least wing that flits along the sky ;

> To Him they sing, when spring renews the plain,
> To Him they cry, in winter's pinching reign;
> Nor is their music, nor their plaint in vain;
> He hears the gay and the distressful call,
> And with unsparing bounty fills them all.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

> O Lord, when on Thy various works we look,
> How richly furnished is the earth we tread!
> Where, in the fair contents of Nature's book,
> We may the wonders of Thy wisdom read:
> Nor earth alone, but lo! the sea so wide,
> Where, great and small, a world of creatures glide.

PERIOD V.

THE REIGNS OF SAUL, DAVID, AND SOLOMON.

B.C. 1095–975.

CHAPTER CX.

THE ELDERS OF ISRAEL ASK SAMUEL TO APPOINT THEM A KING.

LOOK, as I blow this feather from my face,
And as the air blows it to me again,
Obeying with my wind when I do blow,
And yielding to another when it blows,
Commanded always by the greater gust;
Such is the lightness of your common men.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

Against our peace we arm our will;
Amid our plenty something still
For houses, horses, pictures, planting,
To thee, to me, to him is wanting:
That cruel something unpossest
Corrodes and leavens all the rest;
That something if we could obtain,
Would soon create a future pain.

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

But, bitterest of the ills beneath
Whose load man totters down to death,
Is that which plucks the regal crown
Of freedom from his forehead down,
And snatches from his powerless hand
The sceptred sign of self-command,
Effacing with the chain and rod
The image and the seal of God.

And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER CXI.

THE GENEALOGY OF SAUL. — HOW HE WAS ANOINTED TO BE KING.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

> Let none presume
> To wear an undeservèd dignity.
> O, that estates, degrees, and offices,
> Were not derived corruptly! and that clear honour
> Were purchased by the merit of the wearer!
> How many then should cover, that stand bare!
> How many be commanded, that command!

Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

Who could with him compare?
King was a name too proud for man to wear
With modesty and meekness; and the crown,
So dazzling in their eyes who set it on,
Was sure to intoxicate the brows it bound.
Conscious of impotence, they soon get drunk
With gazing, when they see an able man
Step forth to notice; and besotted thus
Build him a pedestal, and say, Stand there,
And be our admiration and our praise!
Inflated and astrut with self-conceit,
He gulps the windy diet, and ere long
Adopting their mistake, profoundly thinks
The world was made in vain, if not for him.

And Samuel called the people together unto the Lord to Mizpeh; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

God save the king! — Will no man say, amen?
Am I both priest and clerk? well then, amen.
God save the king! although I be not he;
And yet, amen, if Heaven do think him me.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal: and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

Great — from the lustre of his crown,
From Samuel's horn, and God's renown,
  Which is the people's voice;
For all the host, from rear to van,
Applauded and embraced the man —
  The man of God's own choice.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

The soul's dark cottage, battered and decayed,
Lets in new light, through chinks that time has made.
Stronger by weakness, wiser men become,
As they draw near to their eternal home:
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

CHAPTER CXII.

SAUL REJECTED BY JEHOVAH. — DAVID ANOINTED KING INSTEAD.

> His caprice
> Becomes the soul that animates them all.
> He deems a thousand or ten thousand lives
> Spent in the purchase of renown for him
> An easy reckoning, and they think the same.
> Thus kings were first invented, and thus kings
> Were burnished into heroes, and became
> The arbiters of this terraqueous swamp,
> Storks among frogs, that have but croaked and died.

SAUL reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

A cause on foot
Lived so in hope, as in an early spring
We see the appearing buds ; which, to prove fruit,
Hope gives not so much warrant, as despair
That frosts will bite them.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal ; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came ; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash ; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

God will have all or none ; serve Him, or fall
Down before Baal, Bel, or Belial :
Either be hot or cold ; God doth despise,
Abhor, and spew out all neutralities.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Wherever the bright sun of heaven shall shine,
His honour and the greatness of His name
Shall be. He shall flourish; and our children's children
Shall see this, and bless Heaven.

CHAPTER CXIII.

GOLIATH, THE GIANT CHAMPION.—DAVID, THE STRIPLING SHEPHERD.

To whom do lions cast their gentle looks?
Not to the beast that would usurp their den.
Whose hand is that the forest bear doth lick?
Not his that spoils her young before her face.
Who 'scapes the lurking serpent's mortal sting?
Not he that sets his foot upon her back.
The smallest worm will turn, being trodden on;
And doves will peck in safeguard of their brood.

NOW the Philistines gathered together their armies to battle, and were gathered together at Socoh, which belongeth to Judah, and pitched between Socoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

I do not think, a braver gentleman,
More active-valiant, or more valiant-young,
More daring, or more bold, is now alive
To grace this latter age with noble deeds.

Now David was the son of that Ephrathite of Beth-lehem-Judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest : and the three eldest followed Saul. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

Oh ! timely happy, timely wise,
Hearts that with rising morn arise !
Eyes that the beam celestial view,
Which evermore makes all things new !
New every morning is the love
Our wakening and uprising prove ;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words : and David heard them.

Who does i' the wars more than his captain can,
Becomes his captain's captain ; and ambition,
The soldier's virtue, rather makes choice of loss,
Than gain which darkens him.

I could do more to do Antonius good,
But 'twould offend him; and in his offence
Should my performance perish.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

He holds no parley with unmanly fears;
Where duty bids he confidently steers,
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.

And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

The grace of Heaven,
Before, behind thee, and on every hand,
Enwheel thee round.

CHAPTER CXIV.

GOLIATH SLAIN BY DAVID.

Such is the state of men in honour placed:
They are gold vessels made for servile uses;
High trees that keep the weather from low houses,
But cannot shield the tempest from themselves.
I love to dwell betwixt the hills and dales,
Neither to be so great as to be envied,
Nor yet so poor the world should pity me.

AND Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand. and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David: and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

I, in the name of Israel's God alone,
That more than Mighty, that Eternal One,
Am come to meet thee, who bids not to fear,
Nor once respect the arms that thou dost bear.
Slave! mark the earth whereon thou now dost stand,
I'll make thy length to measure so much land,
As thou liest growling, and within this hour,
The birds and beasts thy carcass shall devour!

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

> A valiant man
> Ought not to undergo, or tempt a danger,
> But worthily, and by selected ways.
> He undertakes by reason, not by chance;
> His valour is the salt to his virtues,
> They're all unseasoned without it.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

> By whom was David taught to aim the dreadful blow,
> When he Goliath fought, and laid the Gittite low?
> No sword nor spear the stripling took,
> But chose a pebble from the brook.

'Twas Israel's God and King who sent him to the fight;
Who gave him strength to sling, and skill to aim aright.
Ye feeble saints, your strength endures,
Because young David's God is yours.

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CHAPTER CXV.

THE PSALMIST PRAISES GOD. — HIS HAPPY EXPERIENCE. — OTHERS EXHORTED AND ENCOURAGED.

WHERE'ER I go, whate'er my task,
The counsel of my God I ask,
Who all things hath and can;
Unless He give both thought and deed,
The utmost pains can ne'er succeed,
And vain the wisest plan.

For what can all my toil avail?
My care, my watching all must fail,
Unless my God is there;
Then let Him order all for me,
As He in wisdom shall decree;
On Him I cast my care.

I WILL bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. Oh magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. Oh taste and see that the Lord is good: blessed is the man that trusteth in him. Oh fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Would'st see blithe looks, fresh cheeks beguile
Age? Would'st see December smile?
Would'st see nests of new roses grow
In a bed of reverend snow?

Warm thoughts, free spirits flattering
Winter's self into a Spring?—
In sum, would'st see a man that can
Live to be old, and still a man?
Whose latest and most leaden hours
Fall with soft wings, stuck with soft flowers;
And when life's sweet fable ends,
Soul and body part like friends —
No quarrels, murmurs, no delay —
A kiss, a sigh, and so away?
This rare one, reader, would'st thou see?
Hark, hither! and thyself be he.

Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Far, far away, the roar of passion dieth,
  And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
  Disturbs the soul that dwells, O Lord, in Thee.

O rest of rests! O peace, serene, eternal!
  Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
  Fulness of joy for ever and for ever.

CHAPTER CXVI.

SAUL FORSAKEN BY GOD. — HE CONSULTS A WITCH. — HIS DOOM DECLARED.

> Before, I was secure 'gainst death and hell;
> But now am subject to the heartless fear
> Of every shadow, and of every breath,
> And would change firmness with an aspen leaf;
> So confident a spotless conscience is,
> So weak a guilty.

NOW Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

> Sorrow breaks seasons, and reposing hours,
> Makes the light morning, and the noon-tide night.
> Princes have but their titles for their glories,
> An outward honour for an inward toil;
> And for unfelt imaginations,
> They often feel a world of restless cares:
> So that, between their titles, and low name,
> There's nothing differs but the outward fame.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land:

wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing.

> Come, sisters, cheer we up his sprites,
> And show the best of our delights.
> I'll charm the air to give a sound,
> While you perform your antic round;
> That this great king may kindly say,
> Our duties did his welcome pay.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

> O Thou eternal Mover of the heavens,
> Look with a gentle eye upon this wretch!
> Oh, beat away the busy meddling fiend,
> That lays strong siege unto this wretch's soul,
> And from his bosom purge this black despair!

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

> The dread of something after death, —
> The undiscovered country, from whose bourn
> No traveller returns, — puzzles the will,
> And makes us rather bear those ills we have,
> Than fly to others that we know not of!
> Thus conscience does make cowards of us all;
> And thus the native hue of resolution
> Is sicklied o'er with the pale cast of thought,
> And enterprises of great pith and moment,
> With this regard their currents turn awry,
> And lose the name of action.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

> Thou whose spell can raise the dead,
> Bid the prophet's form appear.
> Samuel, raise thy buried head!
> King, behold thy phantom seer.
> Earth yawned; he stood the centre of a cloud:
> Light changed its hue, retiring from his shroud.
> Death stood all glassy in his fixèd eye;
> His hand was withered, and his veins were dry;
> His foot, in bony whiteness, glittered there,
> Shrunken and sinewless, and ghastly bare;
> From lips that moved not and unbreathing frame,
> Like caverned winds, the hollow accents came.
> Saul saw, and fell to earth, as falls the oak,
> At once, and blasted by a thunder-stroke.

CHAPTER CXVII.

THE DEATHS OF SAUL AND JONATHAN. — THE GRIEF OF DAVID.

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. So Saul died, and his three sons, and his armour bearer, and all his men, that same day together.

> Yet the first bringer of unwelcome news
> Hath but a losing office; and his tongue
> Sounds ever after as a sullen bell,
> Remembered knolling a departing friend.

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me:

for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

O bloody Gilboa! a curse ever lie
  Where the king and his people were slaughtered together!
May the dew and the rain leave thy herbage to die,
  Thy flocks to decay, and thy forests to wither!

And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

Sad Israel's daughters weep for Saul; lament his fall,
Who fed you with the earth's increase, and crowned with peace;
    With robes of Tyrian purple decked,
    And gems which sparkling light reflect.

How are thy worthies by the sword of war devoured!
O Jonathan! the better part of my torn heart!
    The savage rocks have drunk thy blood:
    My brother! O how kind! how good!

And David lamented with this lamentation over Saul and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

God is much displeased,
That you take with unthankfulness His doing.
In common worldly things, 'tis called ungrateful,
With dull unwillingness to pay a debt,
Which with a bounteous hand was kindly lent;
Much more to be thus opposite with heaven,
For it requires the royal debt it lent you.

CHAPTER CXVIII.

DAVID IS FULLY ESTABLISHED AS KING. — HE BRINGS THE ARK OF GOD TO JERUSALEM.

THAT last best effort of Thy skill,
To form the life and rule the will,
  Propitious Power, impart!
Teach me to cool my passion's fires,
Make me the judge of my desires,
  The master of my heart.

AND it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam, and Abigail. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

> We look
> But at the surfaces of things ; we hear
> Of towns in flames, fields ravaged, young and old
> Driven out in troops to want and nakedness ;
> Then grasp our swords and rush upon a cure
> That flatters us, because it asks not thought:
> The deeper malady is better hid;
> The world is poisoned at the heart.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign.

And David went on, and grew great, and the Lord God of hosts was with him. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Nought so stockish, hard, and full of rage,
But music for the time doth change his nature.
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils :
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted.

And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it ; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error ; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah : and he called the name of the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David : but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months : and the Lord blessed Obed-edom, and all his household.

And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord with all his might ; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

'Twas the voice
Of a free people from impending chains
Redeemed ; a people proud, whose bosom beat
With fire of glory and renown in arms
Triumphant. Loud the exultation rang.

There, many a beauteous virgin blushing deep,
Flung back her veil, and, as the warrior came,
Hailed her betrothed. But, chiefly, on one alone
All dwelt.

And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

CHAPTER CXIX.

A SPECIAL PSALM OF THANKS TO JEHOVAH.

WOULDST thou find pause to thank thy God for every pleasure,
For mourning over griefs thou wouldst not find the leisure.
O heart, but try it once: 'tis easy good to *be;*
But to *appear* so, such a strain and misery.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

Then on that day David delivered first this psalm to thank the Lord, into the hand of Asaph and his brethren.

Give thanks unto the Lord, call upon his name,
Make known his deeds among the people.
Sing unto him, sing psalms unto him,
Talk ye of all his wondrous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek the Lord and his strength,
Seek his face continually.
Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth;

O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
He is the Lord our God;
His judgments are in all the earth.
Be ye mindful always of his covenant;
The word which he commanded to a thousand generations;
Even of the covenant which he made with Abraham,
And of his oath unto Isaac;
And hath confirmed the same to Jacob for a law,
And to Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;
When ye were but few,
Even a few, and strangers in it.
And when they went from nation to nation,
And from one kingdom to another people;
He suffered no man to do them wrong:
Yea, he reproved kings for their sakes,
Saying, Touch not mine anointed,
And do my prophets no harm.
Sing unto the Lord, all the earth;
Shew forth from day to day his salvation.
Declare his glory among the heathen;
His marvellous works among all nations.
For great is the Lord, and greatly to be praised:
He also is to be feared above all gods.
For all the gods of the people are idols:
But the Lord made the heavens.
Glory and honour are in his presence;
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come before him:
Worship the Lord in the beauty of holiness.
Fear before him, all the earth:
The world also shall be stable, that it be not moved.
Let the heavens be glad, and let the earth rejoice:
And let men say among the nations, The Lord reigneth.
Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out at the presence of the Lord,
Because he cometh to judge the earth.
O give thanks unto the Lord; for he is good;
For his mercy endureth for ever.
And say ye, Save us, O God of our salvation,
And gather us together,

And deliver us from the heathen,
That we may give thanks to thy holy name, and glory in thy praise.
Blessed be the Lord God of Israel for ever and ever!

And all the people said, Amen, and praised the Lord.

Oh! may we soon again renew that song,
And keep in tune with Heaven, till God ere long
To His celestial concert us unite,
To live with Him, and sing in endless morn of light!

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CHAPTER CXX.

JEHOVAH, THE ALL-SEEING SOVEREIGN AND JUDGE.

Searcher of hearts! to Thee are known the inmost secrets of my breast;
At home, abroad, in crowds, alone, Thou mark'st my rising and my rest,
My thoughts far off, through every maze, source, stream, and issue, — all my ways.
How from Thy presence shall I go, or whither from Thy spirit flee;
Since all above, around, below, exist in Thine immensity?
If up to heaven I take my way, I meet Thee in eternal day.

O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Thou art my all — to thee I flee,
  Take me, oh, take me to Thy keeping!
Make me Thy vine, Thy husbandry;
  Be Thine the seed-time, Thine the reaping.

O! there is nought in yon bright sky
  Worthy this worthless heart to own;
On earth there's nought; friends, creatures, fly;
  I pant, my God, for thee alone.

Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

O Thou, great Governor of all below!
  If I may dare a lifted eye to Thee,
Thy nod can make the tempest cease to blow,
  Or still the tumult of the raging sea:
With that controlling power assist even me,
  Those headlong furious passions to confine;
For all unfit I feel my powers to be,
  To rule their torrent in the allowèd line;
O, aid me with Thy help, Omnipotence Divine!

CHAPTER CXXI.

THE PURPOSE. — THE PROHIBITION. — THE PROMISE. — THE PRAYER.

WHERE shall we go to seek and find
A habitation for our God —
A dwelling for the eternal Mind —
Amongst the sons of flesh and blood?

The God of Jacob chose the hill
Of Zion for His ancient rest;
And Zion is His dwelling still,
His Church is with His presence blest.

AND it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that

I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men : but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

How shall I then attempt to sing of Him !
Who, Light Himself, in uncreated light
Invested deep, dwells awfully retired
From mortal eye, or angel's purer ken ;
Whose single smile has, from the first of time,
Filled, overflowing, all the lamps of heaven,
That beam for ever through the boundless sky ;
But, should He hide His face, the astonished sun
And all the extinguished stars, would loosening reel
Wide from their spheres, and Chaos come again.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God ? and what is my house, that thou hast brought me hitherto ? And this was yet a small thing in thy sight, O Lord God ; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God ? And what can David say more unto thee ? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God : for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods ?

For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

The sun shall see his offspring rise,
  And spread from sea to sea;
Long as he travels round the skies,
  To give the nations day.

Sure, as the moon that rules the night,
  His kingdom shall endure,
Till the fixed laws of shade and light
  Shall be observed no more.

CHAPTER CXXII.

NATHAN'S PARABLE AND REPROOF. — DAVID'S BEREAVEMENT.

SHORT is the course of every lawless pleasure;
Grief, like a shade, on all its footsteps waits,
Scarce visible in joy's meridian height;
But, downward as its blaze declining speeds,
The dwarfish shadow to a giant spreads!

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

The great King of kings
Hath, in the table of His law, commanded
That "Thou shalt do no murder!" Wilt thou, then,
Spurn at His edict, and fulfil a man's?
Take heed! for He holds vengeance in His hand,
To hurl upon their heads that break His law.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

God keeps a niche
In Heaven, to hold our idols; and albeit
He brake them to our faces, and denied
That our close kisses should impair their white, —
I know we shall behold them raised, complete,
The dust swept from their beauty, — glorified,
New Memnons singing in the great God-light.

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Child, by God's sweet mercy given to thy mother and to me,
Entering this world of sorrows by His grace, so fair to see;
Fair as some sweet flower in summer, till death's hand on thee was laid,
Scorched the beauty from my flower, made the tender petals fade.
Yet I dare not weep nor murmur, for I know the King of kings
Leads thee to His marriage-chamber, to the glorious bridal brings.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

> Ere sin could blight or sorrow fade,
> Death came with friendly care,
> The opening bud to Heaven conveyed,
> And bade it blossom there.

CHAPTER CXXIII.

PENITENTIAL PLEADING.

> HAVE mercy on me, O my God! in loving kindness hear my prayer;
> Withdraw the terror of Thy rod; Lord, in Thy tender mercy, spare!
> Not streaming blood nor cleansing fire Thy seeming anger can appease;
> Burnt offerings Thou dost not require, or gladly I would render these.
> The broken heart in sacrifice, alone, will Thine acceptance meet:
> My heart, O God, do not despise, abased and contrite at Thy feet.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Creator! let Thy Spirit shine
  The darkness of our souls within,
And lead us by Thy grace divine
  From the forbidden paths of sin;
And may that voice which bade the earth
  From Chaos and the realms of Night,
From doubt and darkness call us forth
  To God's own liberty and light!

Thus, made partakers of Thy love,
  The baptism of the Spirit ours,
Our grateful hearts shall rise above,
  Renewed in purposes and powers;
And songs of joy again shall ring
  Triumphant through the arch of heaven, —
The glorious song which angels sing,
  Exulting over souls forgiven!

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CHAPTER CXXIV.

ABSALOM IN EXILE. — HIS RESTORATION AND CONSPIRACY.

And how felt he, the wretched man
Reclining there — while memory ran
O'er many a year of guilt and strife?
Flew o'er the dark flood of his life,
Nor found one sunny resting place,
Nor brought him back one branch of grace! —
He hung his head — each nobler aim
And hope and feeling, which had slept
From boyhood's hour, that instant came
Fresh o'er him, and he wept — he wept!

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fufilled the request of his servant. So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

For not that which men covet most is best,
Nor that thing worst which men do most refuse,
But fittest is that each contented rest
With that they hold; each has his fortune in his breast.

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

Gay, volatile, ingenious, quick to learn,
And prompt to exhibit all that he possessed,
Was graceful, when it pleased him, smooth and still
As the mute swan that floats adown the stream,
Or, on the waters of the unruffled lake,
Anchors her placid beauty. Not a leaf
That flutters on the bough, more light than he;
And not a flower, that droops in the green shade,
More winningly reserved!

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Not all the water in the rough rude sea
Can wash the balm from an anointed king;
The breath of worldly men cannot depose
The deputy elected by the Lord:
For every man that *Absalom* hath pressed
To lift shrewd steel against our golden crown,
God for His *David* hath in heavenly pay
A glorious angel: then, if angels fight,
Weak men must fall; for Heaven still guards the right.

CHAPTER CXXV.

ABSALOM'S TREASON. — HIS DEATH. — KING DAVID'S LAMENTATION.

A SCEPTRE, snatched with an unruly hand,
Must be as boisterously maintained as gained;
And he, that stands upon a slippery place,
Makes nice of no vile hold to stay him up.

AND there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

Fortune's worst shafts could ne'er have reached me more,
Nor Envy's poisoned fangs. By both assailed,
In innocence of soul completely mailed,
I scorned the hate whose power to wound was o'er;
When thou — whom in my heart of hearts I wore,
And as my rock of refuge often sought —
Turned on myself the very arms I wrought;
And Heaven beheld, and suffered what I bore!
O holy Faith! O Love! how all thy laws
Are mocked and scorned! — I throw my shield away,
Conquered by fraud. — Go, seek thy fear's applause,
Traitor! yet still half mourned, — with fond delay. —
The hand, not blow, is of my tears the cause,
And more thy guilt than my own pain I weigh!

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

For, as by Providence divine to thee
The golden sceptre, the supreme command
Of that adventure is consigned; so he
As sovereign agent of thy schemes, must stand

Assistant to the task: the first and grand
Office is thine; the second the Most High
Concedes to him; he is the army's hand,
And thou the head, — none other can supply
His place, not e'en thyself, thy state does this deny.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him, and all Israel fled every one to his tent.

Treason doth never prosper; what's the reason?
For if it prosper none dare call it treason.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Alas! my noble boy! that thou shouldst die!
Thou, who wert made so beautifully fair!
That death should settle on thy glorious eye,
And leave his stillness in this clustering hair!
How could he mark thee for the silent tomb!
My proud boy, Absalom!

And now, farewell! 'Tis hard to give thee up,
With death so like a gentle slumber on thee; —
And thy dark sin! — Oh! I could drink the cup,
If from this woe its bitterness had won thee.
May God have called thee, like a wanderer, home,
My lost boy, Absalom!

CHAPTER CXXVI.

DAVID'S LONGING AFTER GOD.

In having all things and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish not sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of Thee.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Lord! as the hart embossed with heat
Brays after the cool rivulet,
  So sighs my soul for Thee.
My soul thirsts for the living God:
When shall I enter His abode,
  And there His beauty see?
My soul, why art thou so depressed?
Oh, why so troubled in my breast?
  Sunk underneath thy load!
With constant hope on God await,
For I His name shall celebrate,
  My Saviour and my God.

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CHAPTER CXXVII.

DAVID'S PSALM OF THANKS FOR MANIFOLD DELIVERANCES.

LEAVE God to order all thy ways,
  And hope in Him, whate'er betide;
Thou'lt find Him, in the evil days,
  Thine all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move!

AND David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

The Lord is my rock, and my fortress, and my deliverer;
The God of my rock; in him will I trust:
He is my shield, and the horn of my salvation,
My high tower, and my refuge, my saviour;
Thou savest me from violence.
I will call on the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.

When the waves of death compassed me,
The floods of ungodly men made me afraid;
The sorrows of hell compassed me about;
The snares of death prevented me.
In my distress I called upon the Lord, and cried to my God:
And he did hear my voice out of his temple, and my cry did enter into his ears.
Then the earth shook and trembled:
The foundations of heaven moved and shook, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And darkness was under his feet.
And he rode upon a cherub, and did fly:
And he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Dark waters, and thick clouds of the skies.
Through the brightness before him were coals of fire kindled.
The Lord thundered from heaven,
And the Most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the Lord,
At the blast of the breath of his nostrils.
He sent from above, he took me;
He drew me out of many waters:
He delivered me from my strong enemy,
And from them that hated me;
For they were too strong for me.
They prevented me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.

. . . .

Thou hast also given me the necks of mine enemies,
That I might destroy them that hate me.
They looked, but there was none to save;
Even unto the Lord, but he answered them not.
Then did I beat them as small as the dust of the earth:
I did stamp them as the mire of the street,
And did spread them abroad.
Thou also hast delivered me from the strivings of my people,
Thou hast kept me to be head of the heathen:
A people which I knew not shall serve me.

Strangers shall submit themselves unto me
As soon as they hear, they shall be obedient unto me.
Strangers shall fade away,
And they shall be afraid out of their close places.
The Lord liveth; and blessed be my rock;
And exalted be the God of the rock of my salvation.
It is God that avengeth me,
And that bringeth down the people under me,
And that bringeth me forth from mine enemies:
Thou also hast lifted me up on high above them that rose up against me:
Thou hast delivered me from the violent man.
Therefore I will give thanks unto thee, O Lord, among the heathen,
And I will sing praises unto thy name.
He is the tower of salvation for his king:
And sheweth mercy to his anointed,
Unto David, and to his seed for evermore.

Exalted Power, invisible, supreme!
Thou sovereign, sole, unutterable name!
As round Thy throne Thy flaming seraphs stand,
And touch the golden lyre with trembling hand;
Too weak Thy pure effulgence to behold, —
With their rich plumes their dazzled eyes infold;
Transported with the ardours of Thy praise,
The "Holy, holy, holy!" anthem raise.
To them responsive, let creation sing
Thee, — indivisible, eternal King!

CHAPTER CXXVIII.

JEHOVAH, THE COMPASSIONATE SHEPHERD AND MERCIFUL SOVEREIGN.

The God of love my shepherd is,
  And He that doth me feed:
While He is mine, and I am His,
  What can I want or need?
He leads me to the tender grass,
  Where I both feed and rest;
Then to the streams that gently pass:
  In both I have the best.

THE Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

When all Thy mercies, O my God, my rising soul surveys,
Transported with the view, I'm lost in wonder, love, and praise.
O how shall words with equal warmth the gratitude declare,
That glows within my ravished heart? But Thou canst read it there!

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

Our life contains a thousand springs,
And dies if one be gone;
Strange that a harp of thousand strings
Should keep in tune so long!
But 'tis our God supports our frame—
The God who made us first;
Salvation to the almighty Name,
That reared us from the dust!

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Not with the hope of gaining aught, not seeking a reward;
But as Thyself hast lovèd me, O everlasting Lord!
E'en so I love Thee, and will love, and in Thy praise will sing—
Solely because Thou art my God, and my eternal King.

CHAPTER CXXIX.

BROTHERLY UNITY.—THE SLEEPLESS SHEPHERD.—THE ACCEPTED WORSHIPPER.—THE KING OF GLORY.

Oh! blest abode, where love is ever vernal,
Where tranquil peace and concord are eternal,
  Where none usurp the highest claim,
But each with pride asserts the other's fame;
Oh! what are all earth's joys compared to thee—
  Fraternal unanimity?

Who practice good are in themselves rewarded,
For their own deeds lie in their hearts recorded;
  And thus fraternal love, when bound
By virtue, is with its own blisses crowned,
And tastes in sweetness that itself bestows,
  What use, what power from concord flows.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

Up to the hills I lift mine eyes,
The eternal hills beyond the skies;
Thence all her help my soul derives,
There my Almighty Refuge lives.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Wait silently! the heart prepared, God's fire shall touch the lips;
Desire and praise shall upward flame, while soft contrition weeps.
Then silently, like dew, will fall Heaven's grace upon thy soul;
Refreshing all thy weariness, while pressing toward the goal.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory.

Lo! His triumphant chariot waits,
And angels chant the solemn lay;
Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!

Who is the King of glory? who?
  The Lord, of glorious power possessed; —
The King of saints and angels too; —
  God over all, for ever blest!

CHAPTER CXXX.

THE PSALMIST IN DANGER. — HIS PLACE OF SAFETY.

Before this Shadow, in the vales of earth,
Fools saw another glide, which seemed of more
Intrinsic worth. Pleasure her name: good name,
Though ill applied. . . .
And in her hand, where'er she went, she held
A radiant Cup that seemed of nectar full —
And by her side danced fair delusive Hope.
The fool pursued enamoured, and the wise
Experienced man, who reasoned much and thought,
Was sometimes seen laying his wisdom down,
And vying with the stripling in the chase.
Nor wonder thou! for she was really fair;
Decked to the very taste of flesh and blood.

TRULY God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men: neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus ; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me ; until I went into the sanctuary of God ; then understood I their end.

Ye sold to sense ! ye citizens of earth !
Know ye how wise your choice, how great your gain ?
Behold the picture of Earth's happiest man :
" He calls his wish, it comes ; he sends it back,
And says he called another : that arrives,
Meets the same welcome ; yet he still calls on ;
Till One calls on him, who varies not his call,
But holds him fast, in chains of darkness bound,
Till Nature dies, and Judgment sets him free ;
A freedom far less welcome than his chains ! "

Surely thou didst set them in slippery places : thou castedst them down into destruction. How are they brought into desolation, as in a moment ! they are utterly consumed with terrors. As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant : I was as a beast before thee. Nevertheless I am continually with thee : thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish : thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God : I have put my trust in the Lord God, that I may declare all thy works.

My God, in Thee all fulness lies,
  All want in me, from Thee apart;
In Thee my soul hath endless joys,
  In me is but an aching heart;
Poor as the poorest here I pine,
In Thee a heavenly kingdom's mine.

I leave to Thee whate'er is mine,
  And in Thy will I calmly rest;
I know that richest gifts are Thine,
  Thou canst and Thou wilt make me blest,
For Thou hast promised, and our Lord
Will never break His promised word.

CHAPTER CXXXI.

IMPERFECTIONS ACKNOWLEDGED. — MERCIES IMPLORED.

"O PITY, great Father of light," then I cried,
"Thy creature, who fain would not wander from Thee!
Lo, humbled in dust, I relinquish my pride;
From doubt and from darkness Thou only canst free."
And darkness and doubt are now flying away;
No longer I rove in conjecture forlorn:
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

All men think all men mortal, but themselves;
Themselves, when some alarming shock of fate
Strikes through their wounded hearts the sudden dread;
But their hearts wounded, like the wounded air,
Soon close, where passed the shaft, no trace is found:
As, from the wing no scar the sky retains;
The parted wave no furrow from the keel;
So dies in human hearts the thought of death:
Even with the tender tear which nature sheds
O'er those we love, we drop into the grave.

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Can he be faire, that withers at a blast?
Or he be strong, that ayery breath can cast?
Can he be wise, that knowes not how to live?
Or he be rich, that nothing hath to giue?
Can he be young, that's feeble, weak, and wan?
So faire, strong, wise, so rich, so young is man:—
So young is man, that, broke with care and sorrow,
He's old enough to-day to die to-morrow.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. Oh spare me, that I may recover strength, before I go hence, and be no more.

CHAPTER CXXXII.

CONFIDING FAITH AND PRAYER.

God is my strong salvation, what foe have I to fear?
In darkness and temptation, my light, my help is near;
Though hosts encamp around me, firm to the fight I stand;
What terror can confound me, with God at my right hand?

THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

> In all extremes, Lord, Thou art still
> The mount whereto my hopes do flee;
> O make my soul detest all ill,
> Because so much abhorred by Thee;
> Lord, let Thy gracious trials show
> That I am just, — or make me so.
>
> Fountain of light and living breath,
> Whose mercies never fail nor fade!
> Fill me with life that hath no death,
> Fill me with light that hath no shade;
> Appoint the remnant of my days
> To see Thy power, and sing thy praise.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

> A Christian soul is God's beloved house;
> And prayer the incense which perfumes the soul:
> Let armies, then, of supplications rise,
> Besiege the golden gates of Heaven, and force,
> With holy violence, a blessing down
> In living streams.

CHAPTER CXXXIII.

THE BLESSEDNESS OF THE GOOD. — THE DANGER OF THE WICKED.

> THE great Creator to revere must sure become the creature;
> But still the preaching cant forbear, and e'en the rigid feature:
> Yet ne'er with wits profane to range, be complaisance extended;
> An Atheist laugh's a poor exchange for Deity offended!

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

> Who hath not walked astray in wicked men's advice,
> Nor stood in sinner's way, nor in their companies
> That scorners are, as their fit mate,
> In scoffing chair hath ever sate;
> But in Thy laws divine, O Lord, sets his delight,
> And in those laws of Thine studies all day and night:
> Oh how that man thrice blessèd is!
> And sure shall gain eternal bliss.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall reign snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness ; his countenance doth behold the upright.

> Yea, shout for ever more ! protected still by Thee,
> Let them that do Thy grace adore, in that still joyful be :
> For God doth righteous men esteem, and them for ever bless ;
> His favour shall encompass them, a shield in their distress.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name. He shall call upon me, and I will answer him : I will be with him in trouble ; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

> Call Jehovah thy salvation, rest beneath the Almighty's shade,
> In His secret habitation dwell, nor ever be dismayed ;
> There no tumult can alarm thee ; thou shalt dread no hidden snare ;
> Guile nor violence can harm thee, in eternal safeguard there.

CHAPTER CXXXIV.

GOD GLORIFIED BY HIS WORKS.

O Lord, how good, how great art Thou,
  In heaven and earth the same!
There angels at Thy footstool bow,
  Here babes Thy grace proclaim.

When glorious in the nightly sky
  Thy moon and stars I see,
O, what is man! I wondering cry,
  To be so loved by Thee!

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

Of Thee, O God! this voice is telling,
  Thou who art Truth, Life, Hope, and Love;
On whom night calls from her dark dwelling,
  To whom bright morning looks above;
Of Thee — proclaimed by every sound,
  Whom nature's all-mysterious round
Declares, yet not defines Thy light;
  Of Thee, the abyss and source, whence all
Our souls proceed, in which they fall,
  Who hast but one name — Infinite.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, [where] their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

How perfect is Thy word! and all Thy judgments just!
Forever sure Thy promise, Lord; and men securely trust.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Father of light and life, Thou God supreme!
Oh, teach me what is good, — teach me Thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss!

CHAPTER CXXXV.

ADORING PRAISE SHOULD BE RENDERED TO JEHOVAH FOR THE MAJESTY AND GLORY OF HIS KINGDOM.

> Arise, my soul! on wings seraphic rise,
> And praise the almighty Sovereign of the skies;
> In whom alone essential glory shines,
> Which not the Heaven of Heavens, nor boundless space confines.

THE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

> Jehovah reigns; He dwells in light,
> Girded with majesty and might;
> The world, created by His hands,
> Still on its firm foundation stands.
>
> But ere this spacious world was made,
> Or had its first foundation laid,
> Thy throne eternal ages stood,
> Thyself the ever-living God.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

All praise and thanks to God most high, the Father of all Love!
The God who doeth wondrously, the God who, from above,
My soul with richest solace fills, the God who every sorrow stills;
Give to our God the glory!

Oh sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

O come let us sing to the Lord a new song,
And praise Him to whom all praises belong;
While we enter His temple with gladness and joy,
Let a psalm of thanksgiving our voices employ:
O come, to His name let us joyfully sing;
For the Lord is a great and omnipotent King:
By His word were the Heavens, and the host of them made,
And of all the round world the foundation He laid.

CHAPTER CXXXVI.

THE DEATH OF DAVID. — SOLOMON ENTHRONED. — HIS PRAYER FOR WISDOM. — HIS SAGACIOUS DECISION.

THE chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of Heaven.
Fly, ye profane! if not, draw near with awe,
For here resistless Demonstration dwells.
A death-bed's a detector of the heart!
Here tired Dissimulation drops her mask;
Here real and apparent are the same.
You see the man, you see his hold on Heaven:
Heaven waits not the last moment; owns her friends
On this side death, and points them out to men;
A lecture silent, but of sovereign power!
To Vice confusion; and to Virtue peace.

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee, said he, a man on the throne of Israel. So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Through death to life; and through this vale of tears,
And through this thistle-field of life, ascend
To the great supper in that world, whose years
Of bliss unfading, cloudless, know no end!

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And Solomon loved the

Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

O gracious God, omnipotent and wise,
Unerring Lord, and Ruler of the skies!
All-condescending, to my heart
One beam of Thy celestial light impart;
I seek not sordid wealth, or glittering power;
O grant me wisdom — and I ask no more!

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

The breath no sooner left his father's body,
But that his wildness, mortified in him,
Seemed to die too: yea, at that moment,
Consideration like an angel came,
And whipped the offending Adam out of him.

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

He, who the sword of Heaven will bear,
Should be as holy as severe;
Pattern in himself to know,
Grace to stand, and virtue go;
More nor less to others paying,
Than by self offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking!

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged;

and they feared the king: for they saw that the wisdom of God was in him to do judgment.

> You bring a judgment deeper than the sea:
> And as in deepest seas we safest be,
> So in your judgment's depths we may endure
> All empire's sudden storms, and sleep secure.

CHAPTER CXXXVII.

KING SOLOMON. — THE MESSIAH.

> I'LL speak the honours of my King, His form divinely fair:
> None of the sons of mortal race, may with the Lord compare.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

> Gird on thy sword, victorious Prince; ride with majestic sway;
> Thy terror shall strike through Thy foes, and make the world obey.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

Great God, whose universal sway
The known and unknown worlds obey,
Now give the Kingdom to Thy Son —
Extend His power, exalt His throne!

Thy sceptre well becomes His hands —
All heaven submits to His commands;
His justice shall avenge the poor,
And pride and rage prevail no more.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains;

the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

For Him shall prayer unceasing, and daily vows ascend;
His Kingdom still increasing, a Kingdom without end:
The mountain-dews shall nourish a seed in weakness sown,
Whose fruit shall spread and flourish, and shake like Lebanon.

O'er every foe victorious, He on His throne shall rest,
From age to age more glorious, all-blessing and all-blest:
The tide of time shall never His covenant remove;
His name shall stand for ever, that name to us is — Love.

CHAPTER CXXXVIII.

THE TEMPLE BUILT BY SOLOMON.

When we mean to build,
We first survey the plot, then draw the model,
And, when we see the figure of the house,
Then must we rate the cost of the erection;
Which if we find outweighs ability,
What do we then, but draw anew the model
In few offices, or, at least, desist
To build at all?
Much more, in this great work, should we survey
The plot of situation, and the model;
Consent upon a sure foundation;
Question surveyors, know our own estate,
How able such a work to undergo,
To weigh against his opposite; or else,
We fortify in paper, and in figures,
Using the names of men, instead of men.

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And

Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon ; and my servants shall be with thy servants : and unto thee will I give hire for thy servants according to all that thou shalt appoint : for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for : and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house ; and ten cubits was the breadth thereof before the house. And the house, when it was in building, was built of stone made ready before it was brought thither : so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling : and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

The Lord of glory reigns, He reigns on high,
His robes of state are strength and majesty;
This wide creation rose at His command,
Built by His word and 'stablished by His hand;
Long stood His throne ere He began creation,
And His own Godhead is the firm foundation.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

How shall I sing that Majesty which angels do admire?
Let dust in dust and silence lie; sing, sing, ye heavenly choir!
Thousands of thousands stand around Thy throne, O God most high;
Ten thousand times ten thousand sound Thy praise; but who am I?

CHAPTER CXXXIX.

THE MYSTIC LOVERS BEGUN.

I AM the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me.—I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please.

Speak low to me, my Saviour, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so
Who art not missed by any that entreat.
Speak to me as to Mary at Thy feet!
And if no precious gems my hands bestow,
Let my tears drop like amber, while I go
In reach of Thy divinest voice complete
In humanest affection — thus, in sooth
To lose the sense of losing.

The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Long did I toil, and knew not earthly rest;
Far did I rove, and knew no certain home;
At last I sought them in His sheltering breast,
Who opes His arms, and bids the weary come.
With Him I found a home, a rest divine;
And I since then am His, and He is mine.

Yes, He is mine! and naught of earthly things;
Not all the charms of pleasure, wealth, or power,
The fame of heroes, or the pomp of kings,
Could tempt me to forego His love an hour.
Go, worthless world, I cry, with all that's thine!
Go! I my Saviour's am, and He is mine.

My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

O Night! how beautiful thy golden dress,
  On which so many stars like gems are strewed,
So mild and modest in thy loveliness,
  So bright, so glorious in thy solitude!
The soul soars upward on its holy wings,
  Through the vast ocean-paths of light sublime,
Visits a thousand yet unravelled things;
  And, if its memories look to earthly time
And earthly interests, 'tis as in a dream—
For earth and earthly things but shadows seem;
  While heaven is substance and eternity.

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

Oft when we seem to tread alone
Some barren waste, with thorns o'ergrown,
Thy voice of love in gentlest tone,
Whispers, Still cling to Me!

Though faith and hope may oft be tried,
We ask not, need not aught beside, —
So safe, so calm, so satisfied,
The soul that clings to Thee!

CHAPTER CXL.

THE MYSTIC LOVERS ENDED.

And what if all animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of All?

COME with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh,
And every flower the summer wreathes
Is born beneath Thy kindling eye:
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat: how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

If thou know not, O thou fairest among women,
If thou see not where the signs of Him abide,
Lift thine eyes up to the light that stars grow dim in,
To the morning whence He comes to take thy side.
None but He can bear the light that love wraps Him in,
When He comes on earth to take Himself a bride.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib. Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

There are who sigh that no fond heart is theirs,
None loves them best. O vain and selfish sigh!
Out of the bosom of His love He spares —
The Father spares the Son, for thee to die:
For thee He died — for thee He lives again;
O'er thee He watches in His boundless reign.
Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth:
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth;
They shine, and shine with unexhausted store —
Thou art thy Saviour's darling — seek no more.

CHAPTER CXLI.

SEASONABLE WORDS FITLY SPOKEN.

Who learns and learns, but acts not what he knows,
Is one who ploughs and ploughs, but never sows.

O Wisdom! if thy soft control
Can soothe the sickness of the soul,
Can bid the warring passions cease,
And breathe the calm of tender peace;
Wisdom! I bless thy gentle sway,
And ever, ever will obey.

MY son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

For in the fire when ore is tryed,
And by that torment purified,
  Doe we deplore the losse?
And when Thou shalt my soule refine,
That it thereby may purer shine,
  Shall I grieve for the drosse?

Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

O happy is the man who hears instruction's warning voice,
And who celestial Wisdom makes his early only choice;
For she has treasures greater far than East or West unfold,
And her reward is more secure than is the gain of gold.
In her right hand she holds to view a length of happy years;
And in her left the prize of fame and honour bright appears.
She guides the young with innocence, in Pleasure's path to tread;
A crown of glory she bestows upon the hoary head.
According as her labours rise, so her rewards increase;
Her ways are ways of pleasantness, and all her paths are peace.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

There is a calm the poor in spirit know,
That softens sorrow and that sweetens woe;
There is a peace that dwells within the breast,
When all without is stormy and distrest;
There is a light that gilds the darkest hour,
When dangers thicken, and when tempests lower:
That calm to faith and hope and love is given,
That light shines down to man direct from heaven.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

O there are gardens of the immortal kind,
That crown the heavenly Eden's rising hills
With beauty and with sweets; no lurking mischief
Dwells in the fruit, nor serpent twines the boughs;
The branches bend laden with life and bliss
Ripe for the taste, but 'tis a steep ascent;—
Hold fast the golden chain let down from Heaven,
'Twill help your feet and wings; I feel its force
Draw upwards; fastened to the pearly gate,
It guides the way unerring: happy clue
Through this dark wild! 'Twas Wisdom's noblest work,
All joined by Power Divine, and every link is love.

CHAPTER CXLII.

THE EXCELLENCE AND AUTHORITY OF DIVINE WISDOM.

Ere God had built the mountains, or raised the fruitful hills;
Before He filled the fountains that feed the running rills;
In ME, from everlasting, the wonderful I AM,
Found pleasures never wasting, and Wisdom is my name.

DOTH not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Come, while the blossoms of thy years are brightest,
  Thou youthful wanderer in a flowery maze;
Come, while the restless heart is bounding lightest,
  And joy's pure sunbeam trembles in thy ways;
Come, while sweet thoughts, like summer buds unfolding,
  Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
  Come, and secure interminable rest!

Come, while the morning of thy life is glowing;
  Ere the dim phantoms thou art chasing die;
Ere the gay spell which earth is round thee throwing,
  Fade like the crimson from a sunset sky!
Life hath but shadows, save a promise given
  That lights the future with a fadeless ray;
Come, touch the sceptre — win a hope in heaven —
  Come, turn thy spirit from the world away.

I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Clear Spring of Life! flow on and roll
With growing swell from pole to pole,
Till flowers and fruits of Paradise
Round all thy winding current rise!
Still near thy stream may I be found,
Long as I tread this earthly ground!
Cheer with thy wave death's gloomy shade,
Then through the fields of Canaan spread.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Happy the feet that shining Truth has led
With her own hand to tread the path she please,
To see her native lustre round her spread,
Without a vail, without a shade,
All beauty and all light, as in herself she is!

'Twas this Almighty Word that all things made,
He grasps whole Nature in His single hand;
All the eternal truths in Him are laid,
The ground of all things and their head,
The circle where they move, the centre where they stand.

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CHAPTER CXLIII.

PROVERBS SHOWING THE BLESSEDNESS OF PIETY, AND CONTRASTING THE RIGHTEOUS WITH THE WICKED.

AND look at last up to that Sovereign Light,
  From whose pure beams all perfect beauty springs,
That kindleth love in every goodly sprite,
  Even the love of God, which loathing brings
  Of this vile world and these gay-seeming things;
With whose sweet pleasures so possessed,
Thy straying thoughts henceforth for ever rest.

IN the fear of the Lord is strong confidence: and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death.

Commit thy works unto the Lord, and thy thoughts shall be established.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

By humility and the fear of the Lord are riches, and honour, and life.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.

The fear of the Lord is the instruction of wisdom; and before honour is humility.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

> But as there lives a true God in the heaven,
> So is there true religion here on earth:
> By nature? No, by grace; not got, but given;
> Inspired, not taught; from God a second birth;
> God dwelleth near about us, even within,
> Working the goodness, censuring the sin.

A false balance is an abomination to the Lord: but a just weight is his delight.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Divers weights are an abomination unto the Lord; and a false balance is not good.

The just man walketh in his integrity: his children are blessed after him.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

> The web of life is of a mingled
> Yarn, good and ill together: our virtues
> Would be proud, if our faults whipt them not; and
> Our crimes would despair, if they were not
> Cherished by our virtues.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

The memory of the just is blessed: but the name of the wicked shall rot.

Heaven me much usage send,
Not to pick bad from bad, but by bad mend!

CHAPTER CXLIV.

PROVERBS INCULCATING PRUDENCE.

Envy not greatness; for thou mak'st thereby
Thyself the worse; and so the distance greater.
Be not thine own worm: yet such jealousy
As hurts not others, but may make thee better,
Is a good spur.

HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

Good understanding giveth favour: but the way of transgressors is hard.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

Be not thou one of them that strike hands, or of them that are sureties for debts.

A man void of understanding striketh hands, and becometh surety in the presence of his friend.

He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

How happy is he born and taught
That serveth not another's will,
Whose armour is his honest thought,
And simple truth his utmost skill!

A word fitly spoken is like apples of gold in pictures of silver.

A soft answer turneth away wrath: but grievous words stir up anger.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

In all labour there is profit: but the talk of the lips tendeth only to penury.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

The lips of the righteous feed many: but fools die for want of wisdom.

A fool's wrath is presently known: but a prudent man covereth shame.

Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Good name, in man, and woman,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away.

A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

Deep in the gulph of Vice and Woe
Leaps man at once with headlong throw?
In some gay hour Vice steals into the breast;
Perchance she wears some softer Virtue's vest.
By unperceived degrees she tempts to stray,
Till far from Virtue's path she leads the feet away.

But soon to tempt the pleasures cease;
Yet shame forbids return to peace,
And stern necessity will force
Still to urge on the desperate course.
The drear black paths of Vice the wretch must try,
Where Conscience flashes horror on each eye,
Where Hate — where Murder scowl — where starts Affright!
Ah! close the scene, — ah! close — for dreadful is the sight.

CHAPTER CXLV.

PROVERBS CONCERNING DILIGENCE AND SLOTH, WEALTH, POVERTY, AND LIBERALITY.

What is a man,
If his chief good, and market of his time,
Be but to sleep, and feed ? a beast, no more.
Sure, He, that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason,
To fust in us unused.

He becometh poor that dealeth with a slack hand : but the hand of the diligent maketh rich.

Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men.

Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.

The hand of the diligent shall bear rule : but the slothful shall be under tribute.

The soul of the sluggard desireth, and hath nothing : but the soul of the diligent shall be made fat.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

He also that is slothful in his work is brother to him that is a great waster.

The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest, and have nothing.

The way of the slothful man is as a hedge of thorns : but the way of the righteous is made plain.

The slothful man saith, There is a lion without, I shall be slain in the streets.

Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

Buried in sloth, and lost in ease, I lay ;
The night I revelled, and I slept the day :
New heaps of fuel damped my kindling fires,
And daily change extinguished young desires.

By its own force destroyed, fruition ceased ;
And always wearied, I was never pleased.
No longer now does my neglected mind
Its wonted stores and old ideas find.
Fixed judgment there no longer does abide,
To take the true, or set the false aside.
No longer does swift memory trace the cells
Where springing wit or young invention dwells.
Frequent debauch to habitude prevails ;
Patience of toil, and love of virtue fails.

As the door turneth upon his hinges, so doth the slothful upon his bed.

I went by the field of the slothful, and by the vineyard of the man void of understanding ; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well : I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth ; and thy want as an armed man.

'Tis the voice of the sluggard ; I heard him complain,
"You have waked me too soon, I must slumber again."
As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy head.

The rich and poor meet together : the Lord is the maker of them all.

An inheritance may be gotten hastily at the beginning ; but the end thereof shall not be blessed.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

Wealth maketh many friends ; but the poor is separated from his neighbour.

The poor is hated even of his own neighbour : but the rich hath many friends.

Whoso mocketh the poor reproacheth his Maker : and he that is glad at calamities shall not be unpunished.

The rich ruleth over the poor, and the borrower is servant to the lender.

The rich man is wise in his own conceit ; but the poor that hath understanding searcheth him out.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Ah, five-and-twenty years ago, had I but planted seeds of trees,
How now I should enjoy their shade, and see their fruit swing in the breeze!

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Neither a borrower, nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all, — to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

CHAPTER CXLVI.

PROVERBS ABOUT PARENTS, CHILDREN, AND COMPANIONS.

We ask how Wisdom can thus play in children's guise?
Why, Wisdom is a child, so's every man that's wise.

A WISE son maketh a glad father: but a foolish son is the heaviness of his mother.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

A foolish son is a grief to his father, and bitterness to her that bare him.

A wise son maketh a glad father: but a foolish man despiseth his mother.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

The glory of young men is their strength: and the beauty of old men is the gray head.

The hoary head is a crown of glory, if it be found in the way of righteousness.

Children's children are the crown of old men; and the glory of children are their fathers.

> Now, as fond fathers,
> Having bound up the threatening twigs of birch
> Only to stick in their children's sight,
> For terror, nót to use; in time the rod
> Becomes more mocked than feared: so our decrees,
> Dead to infliction, to themselves are dead,
> And liberty plucks justice by the nose;
> The baby beats the nurse, and quite athwart
> Goes all decorum.

Train up a child in the way he should go: and when he is old, he will not depart from it.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

> The treasures of the deep are not so precious,
> As are the concealed comforts of a man
> Locked up in woman's love. I scent the air
> Of blessings when I come but near the house.

> What a delicious breath marriage sends forth!
> The violet bed's not sweeter. Honest wedlock
> Is like a banqueting-house built in a garden,
> On which the spring's chaste flowers take delight
> To cast their modest odours.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

It is better to dwell in the wilderness, than with a contentious and an angry woman.

He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

> One there is above all others — O how He loves!
> His is love beyond a brother's — O how He loves!
> Early friends may fail or leave us,
> One day soothe, the next day grieve us,
> But this Friend will ne'er deceive us —
> O how He loves!

CHAPTER CXLVII.

PROVERBS RELATING TO PRIDE, PLEASURES, AND DIVINE PROVIDENCE.

O WHY should the spirit of mortal be proud!
Like a fast flitting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave —
He passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

A HIGH look, and a proud heart, and the ploughing of the wicked, is sin.

Pride goeth before destruction, and a haughty spirit before a fall.

Before destruction the heart of man is haughty; and before honour is humility.

Only by pride cometh contention: but with the well-advised is wisdom.

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

When pride cometh, then cometh shame: but with the lowly is wisdom.

Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

Bewitching syren! golden rottenness!
Thou hast with cunning artifice displayed

The enamelled outside, and the honeyed verge
Of the fair cup, where deadly poison lurks
Within, a thousand sorrows dance around,
And, like a shell, pain circles thee without.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Our pleasures, posting guests, make but small stay,
And never once look back when they are gone:
Where griefs bide long, and leave such scores to pay,
As make us bankrupt ere we think thereon!

There is no wisdom nor understanding nor counsel against the Lord.

There is a way that seemeth right unto a man; but the end thereof are the ways of death.

A man's heart deviseth his way: but the Lord directeth his steps.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee —
And careful, less to serve Thee much,
Than to please Thee perfectly.

CHAPTER CXLVIII.

A VIRTUOUS WOMAN DESCRIBED.

SHE is a woman: one in whom
The spring-time of her childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.

Blessing she is: God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

WHO can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil all the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise is good:
Her candle goeth not but by night.

She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household:
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.

Who finds a woman good and wise,
A gem more worth than pearls hath got;
Her husband's heart on her relies;
To live by spoil he needeth not.
His comfort all his life is she;
No wrong she willingly will do;
For wool and flax her searches be,
And cheerful hands she puts thereto.

She speaks discreetly when she talks;
The law of grace her tongue hath learned;
She heeds the way her household takes,
And feedeth not on bread unearned.
Her children rise and bless her call:
Her husband thus applaudeth her,
"Oh, thou hast far surpassed them all,
Though many daughters thriving are!"

CHAPTER CXLIX.

THE ROYAL VOLUPTUARY. — HIS CONFESSION.

I STROVE to number o'er what days remembrance can discover,
Which all the life of earth displays would lure me to live over.
There rose no day, there rolled no hour of pleasure unimbittered;
And not a trapping decked my power, that galled not while it glittered.

THE words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

And I shall sleep, and on thy side
As ages after ages glide,
Children their early sports shall try,
And pass to hoary age and die:
But thou, unchanged from year to year,
Gayly shalt play and glitter here;
And, singing down thy narrow glen,
Shalt mock the fading race of men.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

The flower that smiles to-day, to-morrow dies;
All that we wish to stay, tempts and then flies:
What is this world; delight?
Lightning that mocks the night, brief even as bright.

I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Much Learning shows how little mortals know;
Much Wealth, how little worldlings can enjoy;
At best it babies us with endless toys,
And keeps us children till we drop to dust.
As monkies at a mirror stand amazed,
They fail to drink what they so plainly see:
Thus men in shining riches see the face
Of happiness, nor know it is a shade;
But gaze, and touch, and peep, and peep again,
And wish, and wonder it is absent still.
  How few can rescue opulence from want!
  Who lives to Nature, rarely can be poor;
  Who lives to Fancy, never can be rich.

I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

> Pleasures are fled, and fewer we enjoy;
> Pleasure, like quicksilver, is bright and coy:
> We strive to grasp it with our utmost skill;
> Still it eludes us, and it glitters still;
> If seized at last, compute your mighty gains;
> What is it but rank poison in your veins?

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

> I have ventured,
> Like little wanton boys that swim on bladders,
> This many summers in a sea of glory,
> But far beyond my depth: my high blown pride
> At length broke under me; and now has left me,
> Weary, and old with service, to the mercy
> Of a rude stream, that must for ever hide me.
> Vain pomp and glory of the world, I hate ye:
> I feel my heart new opened.

Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

Fond man, he cried, thy fruitless search forbear;
Nor vainly hope, within this narrow sphere,
  A certain happiness to find,
Unbounded as thy wish, eternal as thy mind:
In God, in perfect good alone,
The anxious soul can find repose;
Nor to a bliss beneath the throne,
One hour of full enjoyment owes:
He, only He, can fill each wide desire,
Who to each wish its being gave;
Not all the charms which mortal wishes fire,
Not all which angels in the skies admire,
But God's eternal smile can bid it cease to crave.

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CHAPTER CL.

KING SOLOMON PREACHING.

ACTION still must wait on thought;
Life's a voyage rough though short;
  We must dare the sorrow-wave,
  Many a sin-storm we must brave,
Ere we reach our destined port.

Sitting listening on the shore
To the ocean's restless roar,
  Never launching on the main,
  Can the merchant hope to gain
Wealth to swell his treasure-store?

CAST thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

The chiefest action for a man of spirit,
Is never to be out of action; we should think
The soul was never put into the body,
Which has so many rare and curious pieces
Of mathematical motion, to stand still.
Virtue is ever sowing of her seeds,
In the trenches for the soldier; in the wakeful study
For the scholar; in the furrows of the sea
For men of that profession; of all which
Arise and spring up honour.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

I saw the little boy, in thought how oft that he
Did wishe of God, to scape the rod, a tall young man to be,
The young man eake that feles his bones with paines opprest
How he would be a riche olde man, to live and lye at rest;
The riche olde man that sees his end draw on so sore,
How he would be a boy againe to live so much the more.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Ah when did Wisdom covet length of days,
Or seek its bliss in pleasure, wealth, or praise?
No: Wisdom views with an indifferent eye
All finite joys, all blessings born to die:
The soul on earth is an immortal guest,
Condemned to starve at an unreal feast:
A spark, which upward tends by Nature's force;
A stream, diverted from its parent source;
A drop, dissevered from the boundless sea;
A moment, parted from eternity;
A pilgrim, panting for the rest to come;
An exile, anxious for his native home.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

The verdant rising of the flowery hill,
The vale enamelled, and the crystal rill,
The ocean rolling, and the shelly shore,
Beautiful objects, shall delight no more,
When the laxed sinews of the weakened eye
In watery damps or dim suffusion lie.
Day follows night ; the clouds return again
After the falling of the latter rain,
But to the aged blind shall ne'er return
Grateful vicissitude ; he still must mourn
The sun, and moon, and every starry light
Eclipsed to him, and lost in everlasting night.

Vanity of vanities, saith the Preacher ; all is vanity. And moreover, because the Preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words : and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Hearken, hearken!
God speaketh in thy soul,
Saying, O thou that movest
With feeble steps across this earth of mine,
To break beside the fount thy golden bowl
And spill its purple wine, —
Look up to heaven and see how like a scroll
My right hand hath thine immortality
In an eternal grasping! thou, that lovest
The songful birds and grasses underfoot,
And also what change mars and tombs pollute —
I am the end of love! — give love to *Me!*
O thou that sinnest, grace doth more abound
Than all thy sin! sit still beneath my rood,
And count the droppings of my victim-blood,
And seek no other sound!

PERIOD VI.

FROM THE DIVISION OF THE KINGDOM UNTIL THE CLOSE OF THE OLD TESTAMENT PROPHECIES.

B.C. 975–400.

CHAPTER CLI.

THE KINGDOM DIVIDED BETWEEN REHOBOAM AND JEROBOAM.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,) that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

For the mutable, rank-scented many, let them
Regard me as I do not flatter, and
Therein behold themselves. I say again,
In soothing them we nourish 'gainst our senate
The cockle of rebellion, insolence, sedition,
Which we ourselves have ploughed for, sowed, and scattered,
By mingling them with us, the honoured number.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

At some time when his soaring insolence
Shall teach the people, (which time shall not want,
If he be put upon't; and that's as easy,
As to set dogs on sheep) will be his fire
To kindle their dry stubble; and their blaze
Shall darken him for ever.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

Take heed how you impawn our person,
How you awake our sleeping sword of war:
We charge you in the name of God, take heed;
For never two such Kingdom's did contend,
Without much fall of blood; whose guiltless drops
Are every one a woe, a sore complaint,
'Gainst him, whose wrongs give edge unto their swords
That make such waste in brief mortality.

Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

The glories of our birth and state,
  Are shadows, not substantial things;
There is no armour against fate:
  Death lays his icy hands on kings;
      Sceptre and crown
      Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still;
Early or late,
They stoop to fate,
And must give up their murmuring breath;
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar, now,
See where the victor victim bleeds:
All heads must come
To the cold tomb:
Only the actions of the just
Smell sweet and blossom in the dust.

CHAPTER CLII.

AHAB AND JEHOSHAPHAT. — ELIJAH. — THE CONTEST AT CARMEL. — RAIN.

AND in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel.

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

There is a nobler strife than clashing spears,
A nobler peril than the battle-field;
'Tis when, with trust in God worn as a shield,
'Midst universal hisses, scoffs, and sneers,
The man of truth with brow serene appears,
And stands forth singly for the right, appealed
To the Eternal Umpire; nor will yield
One backward step, from policy or fears.
The savage, bandit, nay, the brute, is steeled
'Gainst bristling danger — e'en the worm uprears
Beneath the foot his tiny sting, to crave
A venomed vengeance; but immortal years
Are full of glory for the Christ-like brave,
Who dare to suffer wrong, that they from wrong may save.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

I can call spirits from the vasty deep.—
Why, so can I, or so can any man;
But will they come, when you do call them?

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

Come, let us to the Lord our God with contrite hearts return;
Our God is gracious, nor will leave the desolate to mourn.
His voice commands the tempest forth, and stills the stormy wave;
And though His arm be strong to smite, 'tis also strong to save.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of His ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burden of Godhead are bowed!

CHAPTER CLIII.

ELIJAH'S CHARIOT. — ELISHA'S MANTLE. — PROPHETIC TOKENS.

FATHER, I would not dare to choose
A longer life, — an earlier death ;
I know not what my soul might lose
By shortened, or protracted breath.

AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee ; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day ? And he said, Yea, I know it ; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee ; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day ? And he answered, Yea, I know it ; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here ; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off : and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing : nevertheless, if thou see me when I am taken from thee, it shall be so unto thee ; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

I'm going, — I'm going; but what do I see!
'Tis Jesus in glory appears unto me.
I'm going, — I'm going, — I'm going, — I'm gone! —
Oh glory! oh glory! — 'tis done, — it is done. —

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, for he tarried at Jericho, he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

For them the rocks dissolved into a flood,
The dews condensed into angelic food;
Their very garments sacred, old yet new,
And Time forbid to touch them as he flew;

Streams swelled above the bank, enjoined to stand,
While they passed through to their appointed land;
Their leader armed with meekness, zeal, and love,
And graced with clear credentials from above,
Themselves secured beneath the Almighty wing,
Their God their captain, lawgiver, and King.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER CLIV.

THE SHUNAMMITE AND HER SON.

How sweet the sun shines over us at night,
When from the moon his radiance is reflected;
'Tis all the sun's own light, and not the moon's,
Though she lies near, and he be out of sight.
When thou hast done a work of charity,
And, vailed in tears, a human face smiles on thee,
Then lo! the Godhead's mediate countenance
Yet soft and mild, like sunshine from the moon.

AND it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

"I dwell among mine own," — Oh! happy thou
Not for the sunny clusters of the vine,
Nor for the olives of the mountain's brow;
Nor the flocks wandering by the flowery line
Of streams, that make the green land where they shine
Laugh to the light of waters — not for these,
Nor the soft shadow of ancestral trees,
Whose kindly whisper floats o'er thee and thine —
Oh not for *these* I call thee richly blest,
But for the meekness of thy woman's breast,
Where that sweet depth of still contentment lies;
And for thy holy household love, which clings
Unto all ancient and familiar things,
Weaving from each some link for home's dear charities.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

So still!
'Tis a soft sleep! How beautiful he lies,
With his fair forehead, and the rosy veins
Playing so freshly in his sunny cheek!
How could they say that he would die! O God!
I could not lose him! I have treasured all

His childhood in my heart, and even now,
As he has slept, my mem'ory has been there,
Counting like treasures all his winning ways —
His unforgotten sweetness.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

Belovèd, it is well! God's ways are always right;
And love is o'er them all, though far above our sight.
Belovèd, it is well! though deep and sore the smart,
He wounds, who knows to bind and heal the broken heart.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

> The man of God came forth — went on his way,
> And he was there — her beautiful — her own —
> Living and smiling on her — with his arms
> Folded about her neck, and his warm breath
> Breathing upon her lips, and in her ear
> The music of his gentle voice once more!

CHAPTER CLV.

NAAMAN'S LEPROSY. — ELISHA'S REMEDY. — GEHAZI'S INHERITANCE.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent

Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

Though pride may show some nobleness when honour's its ally,
Yet there is such a thing on earth as holding heads too high!
The sweetest bird builds near the ground, the loveliest flower springs low;
And we must stoop for happiness, if we its worth would know.
The humblest being born is great, if true to his degree;
His virtue illustrates his fate, whatever that may be!
Thus, let us daily learn to love simplicity and worth;
For not the eagle, but the dove, brought peace unto the earth.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

> Confess yourself to Heaven;
> Repent what's past; avow what is to come,
> And do not spread the compost on the weeds,
> To make them ranker.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

If this be held the highway to get riches,
May I be poor! This is not the gain, but torment.
These possess wealth, as sick men possess fevers,
Which trulier may be said to possess them.

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CHAPTER CLVI.

PREDICTIONS. —PERSUASIVES. — PROMISES.

Life's a long tragedy: this globe the stage,
Well fixed and well adorned with strong machines,
Gay fields, and skies, and seas: the actors many:
The plot immense: a flight of demons sit
On every sailing cloud with fatal purpose,
And shoots across the scenes ten thousand arrows
Perpetual and unseen, headed with pain,
With sorrow, infamy, disease, and death.
The pointed plagues fly silent through the air,
Nor twangs the bow, yet sure and deep the wound.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

Learn to mark God's wondrous dealing
  With the people that He loves;
When His chastening hand they're feeling,
  Then their faith the strongest proves:
God is nigh, and notes their tears,
Though he answers not, He hears;
Pray with faith, for though He try you,
No good thing can God deny you.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

> Lord, 'tis Thy plenty-dropping hand that sows our land:
> All this, and better, dost Thou send me for this end:
> That I should render for my part a thankful heart,
> Which, fired with incense, I resign as wholly Thine:
> But the acceptance — that must be, O Lord, by Thee.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

> Oh, magnify the Lord with me!
> His power, His goodness prove;
> How blest His sway! oh, taste and see
> How vast, how kind His love!

CHAPTER CLVII.

THE PROPHET PREACHING.

> WINGED with prophetic ecstasies, behold
> The son of Amos, beautifully bold,
> Borne like the scythed wing of the eagle proud,
> That shears the winds, and climbs the storied cloud
> Aloft sublime! And through the crystalline,
> Glories upon its lighted head doth shine.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Thou, God, that rul'st and reign'st in light, that flesh cannot attain;
Thou, God, thou know'st the thoughts of men are altogether vain;
Thou, God, whom neither tongue of man nor angel can express;
Thou, God, it is that I do seek, Thou pity my distress!
Thy seat, O God, is everywhere, Thy power all powers transcend;
Thy wisdom cannot measured be, for that it hath no end!
Thou art the power and wisdom too, and sole felicity;
But I a lump of sinful flesh, nurse of iniquity.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

Vainly we offer each ample oblation,
Vainly with gold would His favour secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land:

but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Down the dark future, through long generations,
The sounds of war grow fainter, and then cease;
And like a bell with solemn sweet vibrations,
I hear once more the voice of Christ say, Peace!
Peace! and no longer, from its brazen portals
The blast of war's great organ shakes the skies;
But beautiful as songs of the immortals,
The holy melodies of love arise.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

Thou, the world's eternal Sire!
Thou art girt with vengeful fire,
And mountains quake and banded nations flee;
And terror shakes the wide unfathomed sea,

When the heavens rock with Thy tempestuous ire.
O, Thou ! — too vast for thought to comprehend,
That wast ere time — shalt be when time is o'er ;
Ages and worlds begin — grow old — and end, —
Systems and suns Thy changeless throne before,
Commence and close their cycles : — lost, I bend
To earth my prostrate soul, and shudder and adore.

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CHAPTER CLVIII.

A VISION OF JEHOVAH ENTHRONED. — THE PROPHET COMMISSIONED.

O WATCHERS of the stars of night,
  Who breathe their fire, as we the air, —
Suns, thunders, stars, and rays of light,
  O, say, is HE, the eternal, there ?
Bend there around His awful throne
  The seraph's glance, the angel's knee ?
Or are thy inmost depths His own,
  O wild and mighty sea ?

O Thou who bid'st the torrent flow,
  Who lendest wings unto the wind, —
Mover of all things ! where art Thou ?
  O, whither shall I go to find
The secret of Thy resting-place ?
  Is there no holy wing for me,
That, soaring, I may search the space
  Of highest heaven for Thee ?

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

O Thou, whose all-enlivening ray
Can turn my darkness into day,
Disperse, Great God, my mental gloom,
And with Thyself my soul illume.
Though gathering sorrows swell my breast,
Speak but the word, and peace and rest
Shall set my troubled spirit free,
In sweet communion, Lord, with Thee.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

I saw one man, armed simply with God's Word,
Enter the souls of many fellow-men,
And pierce them sharply as a two-edged sword,
While conscience echoed back his words again;
Till, even as showers of fertilizing rain
Sink through the bosom of the valley clod,
So their hearts opened to the wholesome pain,
And hundreds knelt upon the flowery sod,
One good man's earnest prayer the link 'twixt them and God.

CHAPTER CLIX.

THE PROPHET PRAISING JEHOVAH.

Heaven and earth, and sea and air
God's eternal praise declare;
Up! my soul, awake and raise
Grateful hymns and songs of praise.

Through the world, great God, I trace
Wonders of Thy power and grace:
Write more deeply on my heart
What I am, and what Thou art.

AND in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Praise the Lord, His glories show,
Saints, within His courts below,
Angels, round His throne above,
All that see and share His love!
Earth to heaven, and heaven to earth,
Tell His wonders and His worth;
Age to age, and shore to shore,
Praise Him, praise Him evermore!

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Oh, from the streams of distant lands, unto Jehovah sing!
And joyful from the mountain tops shout to the Lord, the King.
Let all combined, with one accord, Jehovah's glories raise,
Till in remotest bounds of earth the nations sound His praise.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

Bulwarks of mighty grace defend the city where we dwell:
The walls, of strong salvation made, defy the assaults of hell.
Lift up the everlasting gates, the doors wide open fling;
Enter, ye nations that obey the statutes of our King.

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. For he bringeth down them that dwell on high: the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness; thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

All nations of the earth, extol the world's great King!
With melody and mirth His glorious praises sing;
For He still reigns,
And will bring low the proudest foe that Him disdains.

CHAPTER CLX.

THE FUGITIVE PROPHET. — HIS LIVING TOMB. — HIS DELIVERANCE.

NOW the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

Time writes no wrinkles on thine azure brow;
Such as creation's dawn beheld, thou rollest now,
Thou glorious mirror, where the Almighty's form
Glasses itself in tempests: in all time
Calm or convulsed — in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving: boundless, endless, and sublime,
The image of eternity — the throne
Of the Invisible; — even out thy slime
The monsters of the deep are made; each zone
Obeys thee; — thou goest forth, dread, fathomless, alone.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

> The sea is mighty, but a mightier sways
> His restless billows. Thou, whose hands have scooped
> His boundless gulfs and built his shore, Thy breath
> That moved in the beginning o'er his face,
> Moves o'er it evermore. The obedient waves
> To its strong motion roll, and rise and fall.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Then Thou, O Lord my God, then Thou wert He,
That from corruption didst my life defend:
For when my soul was like to faint in me,
Thou thither didst into my thought descend;
And, Lord, my prayer thence to Thee I sent,
Which upward to Thy holy temple went.

CHAPTER CLXI.

THE PROPHET OBEYS. — THE NINEVITES REPENT. — JONAH IS ANGRY.

All powerful is the penitential sigh
Of true contrition; like the placid wreaths
Of incense, wafted from the righteous shrine
Where Abel ministered to the blest seat
Of mercy, an accepted sacrifice,
Humiliation's conscious plaint ascends.

AND the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Vain man! 'tis Heaven's prerogative
To take what first it deigned to give,
  Thy tributary breath:
In awful expectation placed,
Await thy doom, nor impious haste
To pluck from God's right hand His instruments of death.

Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

All the souls that were, were forfeit once
And He, that might the vantage best have took,
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are? O, think on that,
And mercy then will breathe, within your lips,
Like man new made.

CHAPTER CLXII.

ZION ATTRACTIVE AND VICTORIOUS. — GOD PROPITIOUS AND FAITHFUL.

BEHOLD the mountain of the Lord, in latter days shall rise
Above the mountains and the hills, and draw the wondering eyes!
The beam that shines on Zion's hill shall lighten every land:
The King who reigns in Salem's towers, shall all the world command.
No strife shall rage, nor hostile feuds disturb those peaceful years;
To ploughshares men shall beat their swords, to pruning hooks their spears.

BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

Glorious things of thee are spoken, Zion, city of our God!
He, whose word cannot be broken, formed thee for His own abode:
On the Rock of ages founded, what can shake thy sure repose?
With salvation's walls surrounded, thou may'st smile at all thy foes.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Our harps we left by Babel's stream —
The tyrant's jest, the Gentile's scorn;
No censer round our altar beams,
And mute are timbrel, trump, and horn.
But Thou hast said, The blood of goats,
The flesh of rams, I will not prize —
A contrite heart and humble thoughts
Are mine accepted sacrifice.

The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

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CHAPTER CLXIII.

JEHOVAH'S MAJESTY AND MIGHT IN BLESSING AND AVENGING.

GOD is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

Rebel, ye waves — and o'er the land with threatening aspect roar:
The Lord uplifts His awful hand, and chains you to the shore.
Ye nations, bend — with reverence bend; ye monarchs, wait His nod;
And bid the choral song ascend to celebrate your God.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

> On the mountain top appearing, lo! the sacred herald stands,
> Welcome news to Zion bearing, Zion long in hostile lands:
> Mourning captive! God himself will loose thy bands.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

The battle hurtles on the plains,
  Earth feels new scythes upon her;
We reap our brothers for the wains,
  And call the harvest — honour;
Draw face to face, front line to line,
  One image all inherit, —
Then kill, curse on, by that same sign,
  Clay, clay, — and spirit, spirit.
      Be pitiful, O God!

CHAPTER CLXIV.

PROMISES BY PROPHECY.

Oh, when, Almighty Lord, shall these glad scenes arise
To verify Thy words, and bless our wondering eyes!
    That earth may raise,
With all its tongues, united songs of ardent praise.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

See that mountain high exalted; 'tis the mountain of the Lord;
Much exposed and oft assaulted, loved of God, of man abhorred:
Now it stands above the hills; now its destined place it fills.
See! from every quarter flowing, joyful crowds assemble round:
Love in every heart is glowing; praise is heard in every sound:
While Jehovah shows His face, glory fills the sacred place.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Now fain my joyous heart would sing that lovely summer-time,
When God reneweth every thing in His celestial prime,
When He shall make new heavens and earth, and all the creatures there,
Shall spring from out the second birth all-glorious, pure, and fair.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

All-moving Spirit! freely forth,
At Thy command, the strong wind goes
Its errand to the passive earth;
Nor art can stay, nor strength oppose,
Until it folds its weary wing
Once more within the hand divine:
So, weary of each earthly thing,
My spirit turns to Thine!

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CHAPTER CLXV.

WORDS OF COMFORT AND GOOD NEWS.

HEAR what God the Lord hath spoken: O my people, faint and few,
Comfortless, afflicted, broken, fair abodes He builds for you;
Thorns of heartfelt tribulation shall no more perplex your ways;
You shall name your walls salvation, and your gates shall all be praise.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Farewell! a long farewell to all my greatness!
This is the state of man: To-day he puts forth
The tender leaves of hope: to-morrow, blossoms,
And bears his blushing honours thick upon him:
The third day comes a frost, a killing frost;
And, when he thinks, good easy man, full surely
His greatness is ripening, — nips his root,
And then he falls.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide —
Unchanged through Time's all-devastating flight!
Thou only God — there is no God beside!

Being above all beings! Mighty One,
Whom none can comprehend and none explore!
Who fill'st existence with Thyself alone —
Embracing all, supporting, ruling o'er, —
Being whom we call God, and know no more!

To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

From Thee, the overflowing spring, our souls shall drink a full supply;
While such as trust their native strength, shall melt away, and droop, and die.
Swift as an eagle cuts the air we'll mount aloft to Thine abode;
On wings of love our souls shall fly, nor tire amidst the heavenly road!

CHAPTER CLXVI.

EVANGELICAL ASSURANCES TO JEWS AND GENTILES.

LISTEN, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

A virgin is His mother, but His sire
The power of the Most High; He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens.

And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

MESSIAH comes! ye rugged paths, be plain;
The Shiloh comes, ye towering cedars bend;
Swell forth, ye valleys; and, ye rocks, descend;

The withered branch let balmy fruits adorn,
And clustering roses twine the leafless thorn;
Burst forth, ye vocal groves, your joy to tell —
The God of Peace redeems His Israel.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

"Give us room that we may dwell," Zion's children cry aloud:
See their numbers — how they swell! how they gather like a cloud!
Zion, now arise and shine! lo! thy light from heaven is come:
These that crowd from far are thine; give thy sons and daughters room.

CHAPTER CLXVII.

THE BEAUTIES AND BLESSINGS OF ZION.

AWAKE, awake, put on thy strength, thy beautiful array;
The day of freedom dawns at length, the Lord's appointed day.
Rebuild thy walls, thy bounds enlarge, and send thy heralds forth;
Say to the south — "Give up thy charge, and keep not back, O north!"

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Daughter of Zion! o'er each distant isle
Brood the soft plumes of God's eternal Dove;
Earth's fruitful breast, and ocean's countless smile,
Welcome the day of universal love.
Now righteousness hath looked from heaven above,
And Israel's countless hosts no more forsaken,
On to their land, as billowy surges, move,
Though long by storm and whirling tempests shaken,
Once more in Salem's courts the note of praise to waken.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall be not cut off.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek Thy presence — Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

CHAPTER CLXVIII.

FASTING. — THE FEIGNED AND THE TRUE.

CANST thou dream there is a power
In lighter diet, at a later hour,
To charm to sleep the threatenings of the skies,
And hide past folly from all-seeing eyes?
The fast that wins deliverance, and suspends
The stroke that a vindictive God intends,
Is to renounce hypocrisy, to draw
Thy life upon the pattern of the law,
To war with pleasure idolized before,
To vanquish lust, and wear its yoke no more.
All fasting else, whate'er be the pretence,
Is wooing mercy by renewed offence.

WHEREFORE have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Is this a fast — to keep
  The larder lean, and clean
From fat of veals and sheep?
Is it to quit the dish
  Of flesh, yet still to fill
The platter high with fish?

No! 'tis a fast to dole
  Thy sheaf of wheat, and meat,
Unto the hungry soul:
To show a heart grief-rent;
  To starve thy sin, not bin —
And that's to keep thy lent.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Is fasting, then, the thing that God requires?
Can fasting expiate or slake those fires
That sin hath blown to such a mighty flame?
Can sackcloth clothe a fault, or hide a shame?
Can ashes cleanse thy blot, or purge out thy offence?
Or do thy hands make Heaven a recompence,
By strowing dust upon thy briny face?
Are these thy tricks to purchase heavenly grace?
No! though thou pine thyself with willing want,
Or face look thin, or carcase ne'er so gaunt;
Such holy madness God rejects, and loathes!

CHAPTER CLXIX.

ZION AS LIGHT, REFUGE, AND GLORY.

SEE heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,

O'erflow thy courts ; the Light Himself shall shine
Revealed, and God's eternal day be thine !
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away ;
But fixed His word, His saving power remains ;
Thy realm for ever lasts, thy own Messiah reigns !

ARISE, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee ; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Ye no more your suns descending, waning moons no more shall see;
But your griefs for ever ending, find eternal rest in Me.
God shall rise, and, shining o'er you, change to day the gloom of night;
He, the Lord, shall be your Glory, God your everlasting Light.

CHAPTER CLXX.

LONGINGS, PLEADINGS, PROMISES.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.

See the leaves around us falling,
  Dry and withered to the ground;
Thus to thoughtless mortals calling,
  In a sad and solemn sound: —
"Cease presumptuous hopes to cherish,
  Prize the lessons as they fly;
Like the leaves, you rise and flourish,
  Like the leaves, must droop and die!"

Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

O make us apt to seek, and quick to find, Thou God most kind!
Give us love, hope, and faith in Thee to trust, Thou God most just!
Remit all our offences, we entreat — most Good, most Great!
Grant that our willing, though unworthy quest
May, through Thy grace, admit us 'mongst the blest.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Amazing, beauteous change! a world created new!
My thoughts with transport range, the lovely scene to view;
In all I trace, Saviour divine, the work is Thine —
    Be Thine the praise!

CHAPTER CLXXI.

CYRUS CALLED AND GIRDED TO SERVE THE CHURCH.

THE Maker justly claims that world He made,
In this the right of Providence is laid;
Its sacred majesty through all depends
On using second means to work His ends:
'Tis thus, withdrawn in state from human eye,
The Power exerts His attributes on high,
Your actions uses, nor controls your will,
And bids the doubting sons of men be still.

THUS saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

God ordained thy will
By nature free, not overruled by fate
Inextricable, or strict necessity:
Our voluntary service He requires,
Not our necessitated; such with Him
Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?

Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

Great God! Thou art the flowing spring of light;
  Enrich mine eyes with thy refulgent ray;
Thou art my path; direct my steps aright,
  I have no other light, no other way;
I'll trust my God, and Him alone pursue:
  His law shall be my path, His heavenly light my clue.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory.

How Heaven, in scorn of human arrogance,
Commits to trivial chance the fate of nations!
While, with incessant thought, laborious man
Extends his mighty schemes of wealth and power,

And towers and triumphs in ideal greatness,
Some accidental gust of opposition
Blasts all the beauties of his new creation,
O'erturns the fabric of presumptuous reason,
And whelms the swelling architect beneath it.

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CHAPTER CLXXII.

JEHOVAH REVERENTIALLY REMEMBERED AND TRUSTED.

Behold the God ! the Almighty King,
Rides on a tempest's glorious wing ;
His ensigns lighten round the sky,
And moving legions sound on high.
Ten thousand cherubs wait His course,
Chariots of fire and flaming horse :
Earth trembles ; and her mountains flow
At His approach, like melting snow.

A PRAYER of Habakkuk the prophet upon Shigionoth.
O Lord, I have heard thy speech, and was afraid : O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light ; he had horns coming out of his hand : and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth : he beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did bow : his ways are everlasting. I saw the tents of Cushan in affliction : and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers ? was thine anger against the rivers ? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation ? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled : the overflowing of the water passed by : the deep uttered his voice, and lifted up his hands on high. The

sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

A sound, then, first
I heard as of a pent-up flood just burst:
It was the rush of God's world-winnowing wing;
Which bowed the orbs as flowers are bowed by breath of spring.
And then a voice I heard, a voice sublime —
To which the hoarded thunders of all time
Pealing earth's death-knell shall a whisper be —
Saying these words — Where will ye worship Me?
Ay, where shall be your Maker's holy place?
The Heaven of Heavens is poor before His face.
How shall ye mete My temple, ye who die?
Look! can ye span your God's infinity?
Hear, mighty universe, thy Maker's voice!
Let all thy myriad, myriad worlds rejoice!
Lo! I, your Maker, do amid ye come,
To choose My worship and to name My home.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

In the midst of affliction my table is spread;
With blessings unmeasured my cup runneth o'er;
With perfume and oil, Thou anointest my head;
O! what shall I ask of Thy Providence more?

Let goodness and mercy, my bountiful God,
Still follow my steps, till I meet Thee above:
I seek, by the path which my forefathers trod
Through the land of their sojourn, Thy kingdom of love.

CHAPTER CLXXIII.

SINS DEPLORED. — JUDGMENTS DEPRECATED.

Man-like it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Return, once more return, O wanderer, to thy God;
A voice yet on thee calls, a finger points the road;
Return! the promise saith — hark! wayward wanderer, ho!
"Thy sins, as scarlet red, shall white be made as snow!"

Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Try what repentance can: what can it not?
Yet what can it, when one cannot repent?
O wretched state! O bosom, black as death!
O limèd soul that, struggling to be free,
Art more engaged! Help, angels! make assay:
Bow, stubborn knees: and, heart, with strings of steel,
Be soft as sinews of the new-born babe.
All may be well.

Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak, Thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them.

Troops of unknown diseases, sorrow, age,
And death assail him with successive rage.
Hell let forth all her furies: none so great
As man for man, ambition, pride, deceit;
Wrong armed with power, lust, rapine, slaughter reigned,
And flattered vice the name of virtue gained.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

The Lord is never far away,
  Nor sundered from His flock;
He is their refuge and their stay,
  Their peace, their trust, their rock,
And with a mother's watchful love,
He guides them wheresoe'er they rove;
    Give to our God the glory!

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CHAPTER CLXXIV.

HEZEKIAH'S PASSOVER FOR RELIGIOUS REFORM.

PRAY for the health of all that are diseasèd,
  Confession unto all that are convicted,
And patience unto all that are displeasèd,
  And comfort unto all that are afflicted,
And mercy unto all that have offended,
And grace to all, that all may be amended!

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem : for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun : but they laughed them to scorn, and mocked them. Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

My reformation, glittering o'er my fault,
Shall show more goodly, and attract more eyes,
Than that which hath no foil to set it off.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month : and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

> Sing aloud unto God our strength:
> Make a joyful noise unto the God of Jacob.
> Take a psalm, and bring hither the timbrel;
> The pleasant harp with the psaltery.

Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.
For this was a statute for Israel,
And a law of the God of Jacob.
This he ordained in Joseph for a testimony,
When he went out through the land of Egypt:
Where I heard a language that I understood not.
I removed his shoulder from the burden:
His hands were delivered from the pots.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah. Selah.
Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me;
There shall no strange god be in thee;
Neither shalt thou worship any strange god.
I am the Lord thy God, which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people would not hearken to my voice;
And Israel would none of me.
So I gave them up unto their own hearts' lust:
And they walked in their own counsels.
Oh that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned my hand against their adversaries.
The haters of the Lord should have submitted themselves unto him:
But their time should have endured for ever.
He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

CHAPTER CLXXV.

THE CAPTIVITY OF ISRAEL.

LONG time Assyria bound them in her chain,
Till penitence had purged the public stain,
And Cyrus, with relenting pity moved,
Returned them happy to the land they loved:
There, proof against prosperity, awhile
They stood the test of her ensnaring smile,
And had the grace in scenes of peace to show
The virtue they had learned in scenes of woe.

But man is frail, and can but ill sustain
A long immunity from grief and pain,
And after all the joys that plenty leads,
With tiptoe step vice silently succeeds.

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

Venomous thorns that are so sharp and keen
Bear flowers, we see, full fresh and fair of hue,
Poison is also put in medicine,
And unto man his health doth oft renew.
The fire that all things eke consumeth clean,
May hurt and heal: then if that this be true,
I trust sometime my harm may be my health,
Since every woe is joinèd with some wealth.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

One adequate support
For the calamities of mortal life
Exists, one only; — an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence, and power;
Whose everlasting purposes embrace
All accidents, converting them to good. —
Soul of our souls, and safeguard of the world!
Sustain, Thou only canst, the sick of heart;
Restore their languid spirits, and recall
Their lost affections unto Thee and Thine.

CHAPTER CLXXVI.

KING JOSIAH. — HIS ZEAL FOR REFORM.

THE prince, who fortune's falsehood knows,
With pity hears his subjects' woes,
And seeks to comfort and to heal
Those griefs the prosperous cannot feel.

Warned by the dangers he has run,
He strives the ills of war to shun,
Seeks peace, and with a steady hand
Spreads truth and justice through the land.

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

Earth is sick,
And Heaven is weary of the hollow words
Which States and Kingdoms utter when they speak
Of Truth and Justice.

And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

I will to-morrow, that I will, I will be sure to do it;
To-morrow comes, to-morrow goes, and still thou art to do it.
Thus still Repentance is deferred, from one day to another:
Until the day of death is come, and judgment is the other.

CHAPTER CLXXVII.

THE CAPTIVITY OF JUDAH.

AND still from Him we turn away,
  And fill our hearts with worthless things;
The fires of avarice melt the clay,
  And forth the idol springs!
Ambition's flame, and passion's heat,
  By wondrous alchemy transmute
Earth's dross, to raise some gilded brute
  To fill Jehovah's seat.

MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

> Lo! Judah's courts in sadness mourn, for Judah's rites are stained;
> Her shrines with idol incense burn, her altars are profaned;
> Her temple's pride is cast abroad, her priest and virgins fled;
> And gone the glory of the Lord, that once was o'er her shed.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: now the Chaldees were against the city round about: and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon.

He [the prophet] saw his people slaves to every lust,
Lewd, avaricious, arrogant, unjust;
He heard the wheels of an avenging God
Groan heavily along the distant road;

Saw Babylon set wide her two-leaved brass
To let the military deluge pass;
Jerusalem a prey, her glory soiled,
Her princes captive, and her treasures spoiled;
Wept till all Israel heard his bitter cry,
Stamped with his foot, and smote upon his thigh;
But wept and stamped and smote his thigh in vain,
Pleasure is deaf when told of future pain,
And sounds prophetic are too rough to suit
Ears long accustomed to the pleasing lute;
They scorned his inspiration and his theme,
Pronounced him frantic and his fears a dream,
Till the foe found them, and down fell the towers.

CHAPTER CLXXVIII.

ZION'S DESOLATIONS BEWAILED.

O MOURNFUL sight! a city waste!
Her former glory may be traced
  From what we see remaining;
'Tis Zion mourns her children gone,
She lies forsaken and alone,
  And thus is heard complaining:
"My sons! ah whither are they gone?
Of all I once possessed, not one
  Now soothes a mother's anguish;
My children, once my joy and pridé,
Are torn with rigour from my side,
  And I am left to languish."

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed : her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her : the adversaries saw her, and did mock at her sabbaths. Jerusalem hath grievously sinned ; therefore she is removed : all that honoured her despise her, because they have seen her nakedness : yea, she sigheth, and turneth backward. The adversary hath spread out his hand upon all her pleasant things : for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. All her people sigh, they seek bread : they have given their pleasant things for meat to relieve the soul : see, O Lord, and consider ; for I am become vile.

How like a widow in her weeds, the night,
Amid her glimmering tapers, silent sits !
How sorrowful, how desolate, she weeps
Perpetual dews, and saddens nature's scene !
A scene more sad sin makes the darkened soul,
All comfort kills, nor leaves one spark alive.

Is it nothing to you, all ye that pass by ? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them : he hath spread a net for my feet, he hath turned me back : he hath made me desolate and faint all the day. The Lord hath trodden under foot all my mighty men in the midst of me : he hath called an assembly against me to crush my young men : the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep ; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me : my children are desolate, because the enemy prevailed.

The Lord is righteous ; for I have rebelled against his commandment : hear, I pray you, all people, and behold my sorrow : my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me : my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

Behold, O Lord! the heathen tread the branches of Thy fruitful vine,
That its luxurious tendrils spread o'er all the hills of Palestine.
And now the wild boar comes to waste even us, the greenest boughs at last,
That, drinking of Thy choicest dew, on Zion's slopes in beauty grew.

How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

Lord! Thou didst love Jerusalem; — once, she was all Thine own;
Her love Thy fairest heritage, her power Thy glorious throne,
Till evil came and blighted Thy long-loved olive tree; —
And Salem's shrines were lighted for other gods than Thee!
Then sunk the star of Solyma; — then passed her glory's day,
Like heath that in the wilderness, the wild wind whirls away.
Silent and waste her bowers, where once the mighty trod,
And sunk those guilty towers, where Baal reigned as God!

CHAPTER CLXXIX.

ZION PLAINTIVELY AND PRAYERFULLY REMEMBERED.

By the waters of Babel we sat down and wept,
As we called our dear Zion to mind;
And our harps that in joy we so often had swept,
Now sighed on the trees to the wind.

Then they that had carried us captive away,
In mockery challenged a song,
And ringing out mirth from our sadness, would say,
Sing the strains that to Zion belong.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.

While sadly we gazed on the river
Which rolled on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be withered for ever,
Ere it string our high harp for the foe!

On the willow that harp is suspended,
Oh Salem! its sound should be free;
And the hour when thy glories were ended
But left me that token of thee:
And ne'er shall its soft tones be blended
With the voice of the spoiler by me!

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Fall'n is thy throne, O Israel! silence is o'er thy plains;
Thy dwellings all lie desolate, thy children weep in chains.
Where are the dews that fed thee on Ethan's barren shore?
That fire from heaven which led thee, now lights thy path no more.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Lord God of Hosts, how long wilt Thou, how long wilt Thou declare
Thy smoking wrath and angry brow against thy people's prayer!
Thou feed'st them with the bread of tears, their bread with tears they eat,
And mak'st them largely drink the tears wherewith their cheeks are wet.
Return us, and Thy grace divine, O God of Hosts vouchsafe,
Cause Thou Thy face on us to shine, and then we shall be safe.

CHAPTER CLXXX.

EZEKIEL'S WONDERFUL VISION.

SEE, see the chariot and those rushing wheels,
That whirled the Prophet up, at Chebar flood;
My spirit some transporting cherub feels,
To bear me where the towers of Salem stood,
Once glorious towers, now sunk in guiltless blood:
 There doth my soul in holy vision sit
In pensive trance, and anguish, and ecstatic fit.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

Behold! behold, uplifted through the air,
The swift Ezekiel, by his lock of hair!
Near burned the Appearance, undefinedly dread,
Whose hand put forth, upraised him by the head.
Within its fierce reflection, cast abroad,
The Prophet's forehead like a furnace glowed.
From terror half, half from his vehement mind,
His lurid hair impetuous streamed behind.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

> The Lord descended from above, and bowed the heavens most high;
> And underneath His feet He cast the darkness of the sky.
> On cherub and on cherubim, full royally He rode,
> And on the wings of mighty winds came flying all abroad.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

By Chebar's brook ye passed, such radiance wearing
As mortal vision might but ill endure:
Along the stream the living chariot bearing,
With its high crystal arch, intensely pure!
And the dread rushing of your wings that hour,
Was like the noise of waters in their power.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

CHAPTER CLXXXI.

REPENTANCE ENJOINED AND ENCOURAGED.

THE sun of Justice may withdraw his beams
Awhile from earthly ken, and sit concealed
In dark recess, pavilioned round with clouds;
Yet let not guilt presumptuous rear her crest,
Nor virtue droop despondent; soon these clouds,
Seeming eclipse, will brighten into day,
And in majestic splendor he will rise,
With healing and with terror on his wings.

THE word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

That monster, custom, who all sense doth eat
Of habits, devil, is angel yet in this;
That to the use of actions fair and good
He likewise gives a frock, or livery,
That aptly is put on: refrain to-night;
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature,
And master the devil, or throw him out
With wondrous potency.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Father of Light! to Thee I call,
  My soul is dark within;
Thou who canst make the sparrow fall,
  Avert the death of sin.
Thou who canst guide the wandering star,
Who calm'st the elemental war,
Whose mantle is yon boundless sky,
My thoughts, my words, my crimes forgive;
And since I soon must cease to live,
  Instruct me how to die.

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CHAPTER CLXXXII.

THE WATCHMAN WARNED. — JUSTICE VINDICATED.

HE that negotiates between God and man,
As God's ambassador, the great concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a gain, when you should win a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

AGAIN the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

> He bore his great commission in his look,
> But sweetly tempered awe, and softened all he spoke,
> He preached the joys of Heaven, and pains of Hell,
> And warned the sinner with becoming zeal;
> But on eternal mercy loved to dwell.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

> Best are all things as the will
> Of God ordained them; His creating hand
> Nothing imperfect or deficient left
> Of all that he created, much less man,

Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the will, for what obeys
Reason is free, and reason he made right;
But bid her well beware, and still erect,
Lest by some fair appearing good surprised
She dictate false, and misinform the will
To do what God expressly hath forbid.

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself
Buys out the law; but 'tis not so above:
There, is no shuffling, there, the action lies
In his true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence. What then?

CHAPTER CLXXXIII.

SPIRITUAL DEATH SYMBOLIZED BY A VALLEY OF DRY BONES.

ONCE borne along through the clear air,
He knew not how, he knew not where,
Till, placed at length in a drear vale,
The prophet looked, and then turned pale:
For under guise of Death's grim reign,
A deeper ruin caused him pain.
He saw his people thralls to sin,
And thus his plaint and prayer put in : —
"Alive, yet dead! to love, and hope,
And holiness, all dead! Not men,
Whose hearts and wills, with worthy scope,
Obedience work in God's clear ken;
But blind, and chilled by sin's fell blight,
More dead than men in battle slain!
O Spirit! now roll back their night,
And breathe, that they may live again."

THE hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

How helpless guilty nature lies, unconscious of her load!
The heart unchanged can never rise to happiness and God.
Oh change these wretched hearts of ours, and give them life divine!
Then shall our passions and our powers, Almighty Lord, be Thine.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Thy ministers are sent in vain,
To prophesy upon the slain;
In vain they call, in vain they cry,
Till Thine almighty aid is nigh.
But if Thy Spirit deign to breathe,
Life spreads through all the realms of death;
Dry bones obey Thy powerful voice;
They move — they waken — they rejoice.

CHAPTER CLXXXIV.

NEBUCHADNEZZAR'S FORGOTTEN DREAM INTERPRETED.

How many thousand of my poorest subjects
Are at this hour asleep! — O sleep! — O gentle sleep!
Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness? —
Uneasy lies the head that wears a crown.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

The Chaldeans answered before the king, and said, There is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Be Thou, mysterious Power, my theme, that o'er the prophet's and the poet's soul
In high dominion reign'st supreme, ruling their thoughts sublime without control.
Oh! to my straining eye reveal the secrets of Thy wondrous course;
Remove! remove Thy mystic veil! and let me gaze upon Thy hidden source.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Therefore Daniel went in unto Arioch, and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Whoe'er thou art, that, passing mortal man,
Mak'st pliant Nature thus thy freaks fulfil,
Who, reading thought and purpose at a scan,
The heart's close chambers rangest at thy will,
O! if it be within thy gifted skill,
Far peeping into Time, to see the shows
Of things yet dark, and spell their good or ill,
Say, prophet! say, what ruin or repose
Do the mysterious stars foredoom from Asia's throes.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king: but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

What strange events can strike with more surprise
Than those which lately struck thy wondering eyes?
Yet taught by these, confess the Almighty just,
And where you can't unriddle, learn to trust!

Thou, O king, sawest, and behold a great image, whose brightness was excellent, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

> Oh! where are kings and empires now, of old that went and came?
> But, Lord, Thy church is praying yet — a thousand years the same.
> We mark her goodly battlements, and her foundations strong;
> We hear within the solemn voice of her unending song.
> Unshaken as eternal hills, immovable she stands —
> A mountain that shall fill the earth, a house not made with hands.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

> Soon shall the blended Image fall, brass, silver, iron, gold, and clay;
> And superstition's gloomy reign to light and liberty give way.
> From east to west, from north to south, Immanuel's kingdom shall extend;
> And every man, in every face, shall meet a brother and a friend.

CHAPTER CLXXXV.

THE THREE YOUTHS. — THEIR TWO ALTERNATIVES.

> If powers divine
> Behold our human actions, (as they do,)
> I doubt not, then, but innocence shall make
> False accusation blush, and tyranny
> Tremble at patience.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Lay not to heart whate'er of ill
  Thy foes may falsely speak of thee,
Let man defame thee as he will,
  God hears, and judges righteously.
Why shouldst thou fear, if God be on thy side,
Man's cruel anger, or malicious pride? Be thou content.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Heat not a furnace for your foe so hot
That it do singe yourself! We may outrun
By violent swiftness that which we run at,
And lose by over-running. Know you not,
The fire, that mounts the liquor till it run o'er,
In seeming to augment it, wastes it?

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Round the gifts He on thee showers,
Fiery towers will He set, be not afraid;
Thou shalt dwell 'mid angel-legions,
In the regions Satan's self dares not invade.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.

How are they free whom we had bound,
  Upright, whom in the gulph we cast?
What wondrous helper have they found
  To screen them from the scorching blast?
Three were they — who hath made them four?
And sure a form divine He wore,

Even like the Son of God. So cried
  The tyrant, when in one fierce flame
The martyrs lived, the murderers died;
  Yet knew he not what angel came
To make the rushing fire-flood seem
Like summer breeze by woodland stream.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

O! that estates, degrees, and offices,
Were not derived corruptly! and that clear honour
Were purchased by the merit of the wearer!
How many then should cover, that stand bare;
How many be commanded, that command:
How much low peasantry would then be gleaned
From the true seed of honour; and how much honour
Picked from the chaff and ruin of the times,
To be new varnished!

CHAPTER CLXXXVI.

THE VISION OF THE FELLED TREE. — NEBUCHADNEZZAR'S DOOM.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs ! and how mighty are his wonders ! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

O God, for Thee
There is no weight nor measure ; none can mount
Up to Thy myst'ries ; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark ;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace : I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers : and I told the dream before them ; but they did not make known unto me the interpretation thereof.

Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain ;
Awake but one, and lo, what myriads rise !
Each stamps its image as the other flies !
Each, as the various avenues of sense
Delight or sorrow to the soul dispense,
Brightens or fades ! yet all, with magic art,
Control the latent fibres of the heart.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods : and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth : the leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold a watcher and a holy one came down from heaven ; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches : nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth : let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able ; for the spirit of the holy gods is in thee.

> The loppèd tree in time may grow again ;
> Most naked plants renew both fruit and flowers ;
> The sorriest wight may find release from pain ;
> The driest soil suck in some moistening showers ;
> Times go by turns, and chances change by course
> From foul to fair — from better hap to worse.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest: it becomes
The thronèd monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway:
It is enthronèd in the hearts of kings,
It is an attribute to God himself,
And earthly power doth show likest God's,
When mercy seasons justice.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

> 'Tis certain, greatness, once fallen out with fortune,
> Must fall out with men too: what the declined is,
> He shall as soon read in the eyes of others,
> As feel in his own fall: for men, like butterflies,
> Shew not their mealy wings but to the summer;
> And not a man, for being simply man,
> Hath any honour; but honour for those honours
> That are without him, as place, riches, favour,
> Prizes of accident, as oft as merit
> Which, when they fall, as being slippery standers,
> The love that leaned on them as slippery too,
> Do one pluck down another, and together
> Die in the fall.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was added unto me.

My God, I would not long to see
My fate with curious eyes ; —
What gloomy lines are writ for me,
Or what bright scenes arise.

CHAPTER CLXXXVII.

PROFANE REVELRY. — THE MYSTERIOUS INDEX. — BELSHAZZAR'S RUIN.

THE King was on his throne, the Satraps thronged the hall ;
A thousand bright lamps shone o'er the high festival.
A thousand cups of gold, in Judah deemed divine —
Jehovah's vessels hold the godless Heathen's wine !

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem ; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Peace ! — is it but a phantom of the brain,
Thus shadowed forth, the senses to appall,
Yon fearful vision ? — Who shall gaze again
To search its cause ? — Along the illumined wall,
Startling, yet riveting the eyes of all,
Darkly it moves, — a hand, a human hand,
O'er the bright lamps of that resplendent hall,
In silence tracing, as a mystic wand,
Words all unknown, the tongue of some far distant land.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Yes! — what was earth to him, whose spirit passed
Time's utmost bounds? — on whose unshrinking sight
Ten thousand shapes of burning glory cast
Their full resplendence? — Majesty and might
Were in his dreams, — for him the veil of light
Shrouding Heaven's inmost sanctuary and throne,
The curtain of the unutterably bright
Was raised! — to him, in fearful splendor shown,
Ancient of Days! e'en Thou mad'st Thy dread presence known.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

He spoke: — the shadows of the things to come
Passed o'er his soul: — "O King, elate in pride!
God hath sent forth the writing of thy doom —
The One, the Living, God by thee defied!

He, in whose balance earthly lords are tried,
Hath weighed, and found thee wanting. 'Tis decreed
The conqueror's hands thy kingdom shall divide,
The stranger to thy throne of power succeed!
Thy days are full — they come, — the Persian and the Mede!"

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

Oh! early in the balance weighed,
  And ever light of word and worth,
Whose soul expired ere youth decayed,
  And left thee but a mass of earth.
To see thee moves the scorner's mirth:
  But tears in Hope's averted eye
Lament that even thou had'st birth —
  Unfit to govern, live, or die.

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CHAPTER CLXXXVIII.

THE PRAYERFUL PROPHET DELIVERED.

GREAT and good persons well may be
From guilt, but not from envy free.
They that stand high in public trust,
Expect the forkèd arrows must
Of such below, as deem their parts
Less in employment, than deserts.

IT pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

> What stronger breast-plate than a heart untainted?
> Thrice is he armed that hath his quarrel just;
> And he but naked, though locked up in steel,
> Whose conscience with injustice is corrupted.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

> My God, is any hour so sweet,
> From blush of morn to evening star,
> As that which calls me to Thy feet — the hour of prayer?
> No words can tell what sweet relief
> Here for my every want I find,
> What strength for warfare, balm for grief! what peace of mind!

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Satiate are these; and stilled to eye and ear;
Hence, while we gaze, a more enduring fear!
Yet is the Prophet calm, nor would the cave
Daunt him, if his Companions, now bedrowsed,
Outstretched and listless, were by hunger roused:
Man placed him here, and God, he knows, can save.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Though banded devils throng our path,
Like beasts of prey to work our ill,
Why should we greatly fear their wrath ?
Jesus will make us victors still.
This world's proud king, with vengeful frown,
Marshals his demon-hosts in fight;
We calmly bide his fiercest might!
Doomed soon to lose the usurper's crown,
Christ's slightest word can strike him down.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel : for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

He always wins who sides with God, to him no chance is lost;
God's will is sweetest to him when it triumphs at his cost.
Ill that He blesses is our good, and unblest good is ill;
And all is right that seems most wrong, if it be His sweet Will!

CHAPTER CLXXXIX.

THE GLORY, GOODNESS, AND MAJESTY OF JEHOVAH TO BE CELEBRATED.

GREAT is the Lord ! what tongue can frame
An honour equal to His name !
How awful are His glorious ways !
The Lord is dreadful in His praise.

Vast are Thy works, almighty Lord!
All nature rests upon Thy word;
And clouds, and storms, and fire obey
Thy wise and all-controlling sway.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

While Thou, O my God, art my help and defender,
  No cares can o'erwhelm me, no terrors appall;
The wiles and the snares of this world will but render
  More lively my hope in my God and my all.

Yes; Thou art my refuge in sorrow and danger;
  My strength when I suffer; my hope when I fall;
My comfort and joy in this land of the stranger;
  My treasure, my glory, my God, and my all.

Oh clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

O for a shout of sacred joy to God, the sovereign King!
Let every land their tongues employ, and hymns of triumph sing.
While angels shout, and praise their King, let mortals learn their strains;
Let all the earth His honour sing; o'er all the earth He reigns.

CHAPTER CXC.

PROMISES OF RESTORATION TO THE CAPTIVES.

God moves in a mysterious way, His wonders to perform;
He plants His footsteps in the sea, and rides upon the storm.
Deep in unfathomable mines of never-failing skill,
He treasures up His bright designs, and works His sovereign will.
His purposes will ripen fast, unfolding every hour;
The bud may have a bitter taste, but sweet will be the flower.

THE Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

Where is thy pride, thy pageantry?
Where is thy glory, humbled thing?
O bid thy choral voices sing
The triumphs of thy vanity!
No! all is still — for, like a shade,
The idle tones of flattery fade;
And music's charms — a shifting play.
Murderess! how baseless was thy trust!
Thy house is night, thy bed the dust,
Thy covering — crawling worms of clay.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon: saying, Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

If this great world of joy and pain
  Revolve in one sure track;
If freedom, yet, will rise again,
  And virtue, flown, come back;
Woe to the purblind crew who fill
  The heart with each day's care;
Nor gain, from past or future, skill
  To bear, and to forbear!

For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be acccomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

There rose the choral hymn of praise,
  And trump and timbrel answered keen;
And Zion's daughters poured their lays,
  With priest's and warrior's voice between.
No portents now our foes amaze —
  Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
  And Thou hast left them to their own.

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

Thus saith the Lord ; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry : and I will multiply them, and they shall not be few ; I will also glorify them, and they shall not be small. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was a husband unto them, saith the Lord : But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more.

Hear the just law, the judgment of the skies !
He that hates truth shall be the dupe of lies ;
And he that will be cheated to the last,
Delusions strong as hell shall bind him fast.
But if the wanderer his mistake discern,
Judge his own ways, and sigh for a return, —
Bewildered once, — must he bewail his loss
For ever and for ever ? No ! The Cross !
There no delusive hope invites despair ;
No mockery meets you, — no deception there.

CHAPTER CXCI.

THE DECREE OF CYRUS TO REBUILD THE TEMPLE. — IT IS FINISHED AND DEDICATED.

But hark ! how from afar
The chariot's note proclaims the finished war !
Our great restorer, Cyrus, is at hand,
And this way leads his formidable band.

Give, give your songs of Sion to the wind,
And hail the benefactor of mankind:
He comes, pursuant to divine decree,
To chain the strong, and set the captive free.

NOW in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

O Thou, their Guide, their Father, and their Lord,
Loved for Thy mercies, for Thy power adored!

If at Thy name the waves forgot their force,
And refluent Jordan sought his trembling source;
If at Thy name like sheep the mountains fled,
And haughty Sirion bowed his marble head;
To Israel's woes a pitying ear incline,
And raise from earth Thy long-neglected vine.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thine eyes!
See, a long race thy spacious courts adorn;
See, future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See, barbarous nations at thy courts attend,
Walk in thy light, and in thy temple bend!
See, thy bright altars thronged with prostrate kings,
And heaped with products of Sabean springs!

CHAPTER CXCII.

THE PUBLIC WORSHIP OF JEHOVAH MOST DESIRABLE AND IMPROVING.

How lovely are Thy dwellings fair!
  O Lord of Hosts, how dear
The pleasant tabernacles are,
  Where Thou dost dwell so near!
My soul doth long and almost die
  Thy courts, O Lord, to see;
My heart and flesh aloud do cry,
  O living God, for Thee.

HOW amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

Lo, heaven and earth, and sea and air,
Their Maker's glory all declare!
And thou, my soul, awake and sing,—
To Him thy praises also bring.
Through Him, the glorious source of day
Can break the clouds of night away;
The pomp of stars, the moon's soft light,
Praise Him through all the silent night!

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee.

Some there are
Who hold it meet to linger now at home,
And some o'er fields and the wide hills to roam,
And worship in the temple of the air!

For me, not heedless of the lone address,
  Nor slack to meet my Maker on the height,
By wood, or stream; yet not the less
  Seek I His presence in each social rite
Of His own temple: *that* He deigns to bless,
  There still He dwells, and that is His delight.

CHAPTER CXCIII.

THANKS DUE TO GOD FOR HIS MANIFOLD MERCIES.

O, WORSHIP the King, all glorious above!
O, gratefully sing His power and His love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.
Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plains,
And sweetly distils in the dew and the rains.

OH give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

God of the dark and heavy deep!
  The waves lie sleeping on the sands,
Till the fierce trumpet of the storm
  Hath summoned up the slumbering bands;
Then the white sails are dashed like foam,
  Or hurry, trembling, o'er the seas,
Till, calmed by Thee, the sinking gale
  Serenely breathes, "Depart in peace."

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

Great Source of being, beauty, light, and love!
Creator! Lord! the waters worship Thee!
Ere Thy creative smile had sown the flowers,
Ere the glad hills leaped upward, or the earth,
With swelling bosom, waited for her child;
Before Eternal Love had lit the sun,
Or Time had traced his dial-plate in stars,
The joyful anthem of the ocean flowed;
And Chaos like a frighted felon fled,
While on the deep the Holy Spirit moved.

CHAPTER CXCIV.

CHRIST FORETOLD. — THE SEED. — THE PROPHET. — THE HEIR OF DAVID.

O PROPHET of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steadiest thoughts have searched in vain,
Why our great expectation should be called
The seed of woman: Virgin Mother, hail!
High in the love of heaven, yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God most high; so God with man unites.

AND the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Hail to the Day-spring; dawning from afar,
Bright in the east I see His natal star:
Prisoners of hope! lift up your joyful eyes;
Welcome the King of Glory from the skies:
Who is the King of Glory?

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.

My never-ceasing song shall show the mercies of the Lord,
And make succeeding ages know how faithful is His word.
The sacred truths His lips pronounce, shall firm as heaven endure;
And if He speaks a promise once, the eternal grace is sure.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Jehovah Tsidkēnu! my treasure and boast—
Jehovah Tsidkēnu! I ne'er can be lost.
In Thee I shall conquer, by flood and by field—
My cable, my anchor, my breastplate and shield!

Even treading the valley, the shadow of death,
This watchword shall rally my faltering breath;
For while from life's fever my God sets me free,
Jehovah Tsidkēnu my death-song shall be.

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Lift up your heads, ye mighty gates,
Behold the King of glory waits,
The King of kings is drawing near,
The Saviour of the world is here;

Life and salvation doth He bring,
Wherefore rejoice, and gladly sing
Praise, O my God, to Thee!
Creator, wise is Thy decree!

CHAPTER CXCV.

CHRIST IN PROPHECY. — THE ROD AND ROOT OF JESSE. — IMMANUEL. — THE PRINCE OF PEACE.

A VOICE from the desert comes awful and shrill:
  "The Lord is advancing — prepare ye the way;
The word of Jehovah He comes to fulfil,
  And o'er the dark world pour the splendor of day.
Bring down the proud mountain, though towering to heaven,
  And be the low valley exalted on high!
The rough path and crooked be made smooth and even,
  For, Sion, your King, your Redeemer, is nigh."

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

No foe to man
Lurks in the serpent now. The mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man; and all mankind
One Lord, one Father.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Well may we this grace and favour
Evermore with blessings tell!
Well may heart and mouth for ever
Hail Thee our Immanuel!
Here in weakness while we stay,
Lord, we praise Thee as we may;
Earthly bonds our tongues here fetter,
But in heaven we'll praise thee better.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

See where the Sun of righteousness
Unfolds the gates of day,
Go meet Him in His glorious dress,
And quaff the orient ray!
There, where ten thousand seraphs stand
To crown the circling hours,
Soar thou, and from that blissful land
Bring down unfading flowers.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

To us a child of hope is born, to us a Son is given;
Him shall the tribes of earth obey, Him all the hosts of heaven.
His name shall be the Prince of Peace, for evermore adored;
The Wonderful, the Counsellor, the great and mighty Lord!

CHAPTER CXCVI.

CHRIST IN PROPHECY. — HIS SUFFERINGS FORETOLD.

I WILL go and pray our God to-day
To teach thee how to scan
His work divine, for human use
Since earth on axle ran!
To teach thee to discern as plain
His grief divine — the blood-drop's stain
He left there, MAN for man.

THE Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Drop, drop, slow tears, and bathe those beauteous feet,
Which brought from heaven the news and Prince of Peace:
Cease not, wet eyes, His mercies to entreat;
To cry for vengeance sin doth never cease:
In your deep floods drown all my faults and fears;
Nor let His eye see sin, but through thy tears.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Silent art Thou, O my Lord,
Bowing down thy stricken head!
Fearest Thou, a groan of Thine
Would make the pulse of Thy creation fail,
As Thine own pulse? — would rend the veil
Of visible things, and let the flood
Of the unseen light, the essential God,
Rush in to whelm the undivine?

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

How strange and marvellous was this correction!
Falls the good Shepherd in his sheep's protection;
The servants' debt behold the Master paying,
For them obeying.

Say! wherefore thus by woes wast Thou surrounded?
Ah! Lord, for my transgressions Thou wast wounded:
God took the guilt from me, who should have paid it,
On Thee He laid it.

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CHAPTER CXCVII.

MESSIAH'S MESSENGER FORETOLD. — REPROOFS. — JUDGMENTS. — BLESSINGS. — EXHORTATIONS.

HE that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass,
He meets his pictured face, as in a glass.

Thus in God's furnace are His people tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible come forth so pure,
That He, whose eye of flame looks through the whole,
May see His image perfect in his soul?

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Long as the moon her course shall run,
Or man behold the circling sun,
  Oh, still may God amid us reign!
Crown our just counsels with success,
With peace and joy our borders bless,
  And all our sacred rights maintain.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

But who shall see the glorious day
  When, throned on Zion's brow,
The Lord shall rend that vail away
  Which hides the nations now?
When earth no more beneath the fear
  Of His rebuke shall lie;
When pain shall cease, and every tear
  Be wiped from every eye.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Call them into Thy wondrous light,
Worthy to walk with Thee in white:
Make up Thy jewels Lord, and show
Thy glorious, spotless church below,
From every sinful wrinkle free,
Redeemed from all iniquity;
The fellowship of saints make known,
And O, my God, may I be one!

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the souls of your feet in the day that I shall do this, saith the Lord of hosts.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We wait in faith, and turn our face to where the daylight springs;
Till He shall come earth's gloom to chase, with healing in His wings.
And even now, amid the gray, the East is brightening fast,
And kindling to that perfect day which never shall be past.

PERIOD VII.

THE GOSPEL; OR, THE LIFE AND WORKS OF OUR LORD AND SAVIOUR JESUS CHRIST.

B.C. 5 – A.D. 30.

CHAPTER CXCVIII.

THE HARBINGER HERALDED. — THE ADVENT OF JESUS ANNOUNCED.

> THE Baptist, of whose birth I oft had heard,
> Not knew by sight, now come, who was to come
> Before Messiah, and His way prepare.

THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

> In the set noon of time, shall one from Heaven,
> An angel fresh from looking upon God,
> Descend before a woman, blessing her
> With perfect benediction of pure love,
> For all the world in all its elements,
> For all the creatures of earth, air, and sea,
> For all men in the body and in the soul,
> Unto all ends of glory and sanctity.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father

David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Wake! the welcome day approacheth,
How with joy our hearts it cheereth!
Wake! the Lord's great year behold!
That which holy men of old, —
Those who throng the sacred pages, —
Waited for through countless ages;
Hallelujah! Hallelujah!

CHAPTER CXCIX.

THE BIRTH OF JOHN THE BAPTIST. — HIS CIRCUMCISION. — THE PROPHECY OF ZACHARIAS.

BECAUSE the world might not pretend
It knew not of Thy coming day,
Thou didst, O Christ, before Thee send
A Crier, to prepare Thy way:
Thy Kingdom was the bliss he brought,
Repentance was the way he taught.

NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

O Zion! lift thy raptured eye;
The long expected hour is nigh;
The joys of nature rise again;
The Prince of Salem comes to reign!

He comes to cheer the trembling heart!
Bids Satan and his host depart:
Again the Day-star gilds the gloom,
Again the flowers of Eden bloom!

CHAPTER CC.

JESUS IS BORN. — THE SONG OF ANGELS. — THE VISIT OF THE SHEPHERDS. — SIMEON'S PROPHECY.

THIS is the month, and this the happy morn,
Wherein the Son of heaven's eternal King,
Of wedded Maid, and Virgin Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with his Father work us a perpetual peace.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Welcome! all wonders in one sight
   Eternity shut in a span;
Summer in winter, day in night,
   Heaven in earth, and God in man.
Great Little One! whose all-embracing birth
Lifts earth to heaven, stoops heaven to earth.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

They told her how a glorious light,
Streaming from a heavenly throng,
Around them shone, suspending night!
While sweeter than a mother's song,
Blest Angels heralded the Saviour's birth,
Glory to God on high! and Peace on Earth.

And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS.

The simple shepherds from the star-lit brooks brought visionary looks,
As yet in their astonied hearing rung the strange, sweet angel-tongue.
The magi of the East, in sandals worn, knelt reverent sweeping round,
With long pale beards, their gifts upon the ground,
The incense, myrrh, and gold these baby hands were impotent to hold.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

O unexampled love,
Love, nowhere to be found less than Divine!
Hail Son of God, Saviour of men, Thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp Thy praise
Forget, nor from Thy Father's praise disjoin!

CHAPTER CCI.

THE VISIT. — THE FLIGHT. — THE SLAUGHTER. — THE RETURN.

SEE how from far upon the eastern road
The star-led wizards haste with odours sweet:
O run, prevent them with thy humble ode,
And lay it lowly at His blessèd feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the Angel quire,
From out His secret altar touched with hallowed fire.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the

Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Brightest and best of the sons of the morning!
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Say, shall we yield Him, in costly devotion,
Odours of Edom, and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Yes! — from the despot's fell decree,
To seek a foreign home they fly;
And, Egypt, once again in thee
Shall dwell the Holy Family,
Where erst in bitter slavery
Sad Israel mourned his joyless doom;
There shall he now his Light descry;
Thence shall his God, his Glory come!

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The brows now pallid, dimmed and fading
Those closed and joyless eyes are shading,
  Whose rays pure lustre once had given,
Like stars; and with their playful light,
Ere covered with death's cloud of night,
  Transformed the visage to a heaven.

Then, Rachel, haunt not spots once cherished;
Thy children even as martyrs perished:
  Those first-loved fruits that sprang from thee,
From which thy heart was doomed to sever,
In praise of God, shall bloom for ever,
  Unhurt — untouched by tyranny.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

When marshalled on the nightly plain,
  The glittering host bestud the sky,
One star alone, of all the train,
  Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
  From every host, from every gem;
But one alone, the Saviour speaks —
  It is the Star of Bethlehem.

CHAPTER CCII.

JOHN'S MINISTRY. — JESUS BAPTIZED. — HIS TEMPTATION.

Oh, blest beyond the Prophet's of old time!
They of the Saviour sang that was to be:
Him present to announce, and show to all,
  Was granted but to thee.

Through the wide earth was never mortal man
Born holier than John; to whom was given
The guilty world's Baptizer to baptize,
  And ope the door of Heaven.

IN those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

> Now had the great Proclaimer, with a voice
> More awful than the sound of trumpet, cried
> Repentance, and heaven's kingdom nigh at hand
> To all baptized: to his great baptism flocked,
> With awe, the regions round, and with them came
> From Nazareth the Son of Joseph deemed,
> To the flood Jordan; came, as then obscure,
> Unmarked, unknown; but Him the Baptist soon
> Descried, divinely warned, and witness bore
> As to his worthier, and would have resigned
> To Him his heavenly office, nor was long
> His witness unconfirmed: on Him baptized
> Heaven opened, and in likeness of a dove
> The Spirit descended, while the Father's voice
> From heaven pronounced Him His beloved Son.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. And many other things in his exhortation preached he unto the people.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

> Victory and triumph to the Son of God,
> Now entering his great duel, not of arms,
> But to vanquish by wisdom hellish wiles.
> The Father knows the Son; therefore secure
> Ventures his filial virtue, though untried,
> Against whate'er may tempt, whate'er seduce,
> Allure, or terrify, or undermine.
> Be frustrate all ye stratagems of hell,
> And devilish machinations come to nought!

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

> He can cite Scripture for his purpose.
> An evil soul, producing holy witness,
> Is like a villain with a smiling cheek;
> A goodly apple rotten at the heart;
> O, what a goodly outside falsehood hath!

CHAPTER CCIII.

CHRIST THE WORD. — THE BAPTIST'S TESTIMONY.

Before there was a light, there was a Light
Which saw the world, the world could never see;
From which the world receives its brightest sight,
Yet cannot see what brightness there may be.
From this fair Light there came a living love,
A love, which gives the living all their seeing;
And in the life of all their seeing prove
The only essence of their only being.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

All ye gentile lands, awake!
Thou, O Salem, rise and shine!
See the day-spring o'er you break,
Heralding a morn divine,
Telling, God hath called to mind
Those who long in darkness pined.

Lo! the shadows flee away,
For our Light is come at length,
Brighter than all earthly day,
Source of being, life, and strength!
Whoso on this Light would gaze,
Must forsake all evil ways.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Oh, that a dying world might know
The glory of His name;
My voice shall His salvation show,
And cry — Behold the Lamb!

CHAPTER CCIV.

THE MESSIAH FOUND. — DISCIPLES CALLED. — THE FIRST MIRACLE OF JESUS.

YEA, He doth come — the mighty champion comes,
Whose potent spear shall give thee thy death-wound,
Shall crush the conqueror of conquerors
And desolate stern desolation's lord.
Lo! where He cometh! the Messiah comes!
The King! the Comforter! the Christ! — He comes
To burst the bonds of death, and overturn
The power of Time.

AGAIN the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom

Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

> But happy they! the happiest of their kind!
> Whom gentler stars unite, and in one fate
> Their hearts, their fortunes, and their beings blend.
> 'Tis not the coarser tie of human laws,
> Unnatural oft, and foreign to the mind,
> That binds their peace, but harmony itself
> Attuning all their passions into love.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

> The conscious water saw its God and blushed!
>
> Thou water turn'st to wine, fair Friend of life;
> Thy foe, to cross the sweet arts of Thy reign,
> Distils from thence the tears of wrath and strife,
> And so turns wine to water back again.

CHAPTER CCV.

THE PUBLIC MINISTRY OF JESUS BEGUN.—NICODEMUS CONFESSING.—WHAT THE BRAZEN SERPENT SYMBOLIZED.

FROM that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Though Christ a thousand times in Bethlehem be born
Yet if not born in thee, thy soul is still forlorn.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

A new and contrite heart create
In me, Thou God compassionate;
Shut close the gate, and keep the door,
That sin may enter in no more.

To Thee my soul I open wide,
Come, Jesus! and therein abide;
And from Thy temple, Lord, my heart,
Bid all unrighteousness depart.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

In My brow
Of kingly whiteness, shall be crowned anew
Your discrowned human nature. Look on Me!
As I shall be uplifted on a cross
In darkness of eclipse and anguish dread,
So shall I lift up in My piercèd hands,
Not into dark, but light — not unto death,
But life, — beyond the reach of guilt and grief,
The whole creation. Henceforth in My name
Take courage, O thou woman, — man, take hope!

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CHAPTER CCVI.

THE BAPTIST DECLARES HIS INFERIORITY TO CHRIST. — OUR LORD DISCOURSING AT JACOB'S WELL.

LET me not deem that I was made in vain,
Or that my being was an accident.
Each drop uncounted in a storm of rain
Hath its own mission, and is duly sent

To its own leaf or blade, not idly spent
'Mid myriad dimples on the shipless main.
The very shadow of an insect's wing,
  For which the violet cared not while it stayed,
Yet felt the lighter for its vanishing,
  Proved that the sun was shining by its shade.

THEN there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

O blessed Well of Love! O Floure of Grace!
O glorious Morning-Starre! O Lampe of Light!
Most lovely image of the Father's face,
Eternal King of Glorie, Lord of Might,
Meeke Lambe of God, before all worlds behight,
How can we Thee requite for all this good?
Or what can prize that Thy most precious blood?

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away unto the city to buy meat. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

I heard the voice of Jesus say, Behold, I freely give
The living water — thirsty one, stoop down, and drink, and live.
I came to Jesus and I drank of that life-giving stream,
My thirst was quenched, my soul revived, and now I live in Him.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Sweeter, O Lord, than rest to Thee, while seated by the well,
Was Thine own task of love, to all of grace and peace to tell.
One thoughtless heart that never knew the pulse of life before,
There learned to love — was taught to sigh for earthly joys no more.

CHAPTER CCVII.

THE NOBLEMAN'S SON HEALED. — THE MESSIAH REJECTED AT NAZARETH.

Oh, where is He that trod the sea?
  Oh, where is he that spake,
And lepers from their pains are free,
  The dead from slumber wake?
The lame and palsied freely rise,
  With joy the dumb do sing;
And, on the darkened, blinded eyes,
  Glad beams of morning spring!

NOW after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Why didst Thou leave Thy throne,
O Jesus, what could bring
Thee to a world where e'en Thine own
Knew not their rightful King?
Thy love beyond all thought,
Stronger than Death or Hell,
And my deep woe this wonder wrought,
That Thou on earth dost dwell.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

The heavens in their quiet beauty
  Praise Thy essential majesty!
The heights rejoice from whence Thou camest,
  The depths spring up to welcome Thee!
The sea exults to feel Thy footsteps,
  The land Thy tread, Lord, knoweth well;
And all the starry hosts of heaven,
  In festive robes of light arrayed,
Shall bring their festive hymns, as offerings
  To Him who all so fair has made.

CHAPTER CCVIII.

DISCIPLES CALLED. — MIRACLES WROUGHT AT CAPERNAUM.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

Would God we were preparèd so to follow Christ when He doth call,
And could as readily forego those nets which we are snared withal!

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

But there are storms within
That heave the struggling heart with wilder din;
And there are power and love
The maniac's rushing frenzy to reprove;

And when he takes his seat,
Clothed and in calmness, at the Saviour's feet,
Is not the power as strange, the love as blest,
As when He said, be still, and ocean sank to rest?

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Jesus, and didst Thou condescend, when vailed in human clay,
To heal the sick, the lame, the blind, and drive disease away?
Didst Thou regard the beggar's cry, and give the blind to see?
Jesus, Thou Son of David, hear — have mercy too on me!

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee: or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

O, what a scale of miracles is here —
Its lowest round high planted in the skies;
Its towering summit lost, beyond the thought
Of man or angel!

CHAPTER CCIX.

THE APOSTLES CHOSEN. — THE SERMON BEGUN.

LIFE'S course must recommence to-day—
  Another path be trodden ;
With heart new-strung I take my way,
  Like patient pilgrim plodding ;
With prayer and song my road I tread,
Thou, Lord, my steps wilt safely lead,
  I walk no ill foreboding.

AND it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples : and of them he chose twelve, whom also he named apostles ; Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; and they that were vexed with unclean spirits : and they were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed them all.

O Thou pure Light of souls that love, true joy of every human breast,
Sower of life's immortal seed, our Saviour and Redeemer blest !
Be Thou our guide ; be Thou our goal ; be Thou our pathway to the skies ;
Our joy, when sorrow fills the soul ; in death our everlasting prize.

And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him : and he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Rejoice in Christ alway; when earth looks heavenly bright,
When joy makes glad the livelong day, and peace shuts in the night;
Rejoice when care and woe the fainting soul oppress;
When tears at wakeful midnight flow, and morn brings heaviness.
When should they not rejoice, whom Christ His brethren calls;
Who hear and know His guiding voice, when on their hearts it falls?

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Heaven doth with us, as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

And now, what were you, if none did for you
What you ne'er did and ne'er can do for him?
For what can you return to God for all?
Your very spirit means His Spirit — given —
Then, like that Spirit, freely, purely, truly,
Divinely, do for every one your best.
Thus only can you live in righteousness,
In heavenly peace, joyful, and free from care;
Thus will you live even as His Spirit lives;
Thus will you in His very kingdom dwell.
Do all for men that they do not for you!

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

How many,
In the devoted temple of their God,
With hypocritic eye, from which the tear
Of penitential anguish seems to flow,
Pour forth their vows, and by affected zeal
Preëminent devotion boast; while vice
Within the guilty breast rankles unseen!

CHAPTER CCX.

THE SERMON ON THE MOUNT CONTINUED.

O Lord! how happy should we be,
If we should leave our cares to Thee;
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.

For when we kneel and cast our care
Upon our God, in humble prayer,
With strengthened souls we rise,
Sure that our Father, who is nigh
To hear the ravens when they cry,
Will hear His children's cries.

AND when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Our Father, which in heaven art, we sanctify Thy name:
Thy kingdom come: Thy will be done: in heaven and earth the same:
Give us this day our daily bread: and us forgive Thou so,
As we on them that thus offend forgiveness do bestow:
Into temptation lead us not, but us from evil free:
For Thine the kingdom, power, and praise is, and shall ever be.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Observe the rising lily's snowy grace,
Observe the various vegetable race;
They neither toil, nor spin, but careless grow,
Yet see how warm they blush! how bright they glow!
What regal vestments can with them compare?
What king so shining? or what queen so fair?
If thus the fowls of heaven He feeds,
If o'er the fields such lucid robes He spreads:
Will He not care for you, ye faithless, say?
Is He unwise? or are ye less than they?

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they. Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Relics ye are of Eden's bowers,
As pure, as fragrant and as fair,
As when ye crowned the sunshine hours,
Of happy wanderers there.
Fallen all beside: — the world of life,
How is it stained with fear and strife!
In reason's world what storms are rife!
What passions range and glare!

Alas! of thousand bosoms kind,
That daily court you and caress,
How few the happy secret find
Of your calm loveliness!
Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight;
Go sleep like closing flowers at night,
And Heaven thy morn will bless!

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

To-morrow you will live, you always cry:
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?

'Tis so far fetched this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say:
To-day itself's too late; the wise lived yesterday!

CHAPTER CCXI.

THE SERMON ON THE MOUNT ENDED.

When He that ruled them with a shepherd's rod,
In form a man, in dignity a God,
Came not expected in that humble guise,
To sift, and search them with unerring eyes,
He found, concealed beneath their fair outside,
The filth of rottenness and worm of pride,
Their piety a system of deceit,
Scripture employed to sanctify the cheat,
The Pharisee the dupe of his own art,
Self-idolized, and yet a knave at heart.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The jewel that we find, we stoop and take it,
Because we see it; but what we do not see
We tread upon, and never think of it.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The new religion — final, perfect, pure —
Was that of Christ and love. His great command —
His all sufficing precept — was't not love?
Truly to love ourselves we must love God, —
To love God we must all his creatures love, —
To love his creatures, both ourselves and Him.
Thus love is all that's wise, fair, good, and happy!

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

He, who would reign with Christ above,
Must here, in patient faith and love,
First tread that rough and thorny road,
Which Christ before him meekly trod.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Life's more than breath and the quick round of blood,
'Tis a great spirit and a busy heart.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most — feels the noblest — acts the best;
And he whose heart beats quickest, lives the longest —
Lives in one hour more than in years do some
Whose fat blood sleeps, as it slips along their veins.
Life's but a means unto an end — that end,
Beginning, mean, and end to all things — God.
The dead have all the glory of the world!

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

CHAPTER CCXII.

MIRACLES. — THE LEPER. — THE CENTURION'S SERVANT. — THE WIDOW'S SON.

"ROOM for the leper!" And aside they stood —
Matron and child, and pitiless manhood, — all
Who met him on his way — and let him pass.
And onward through the open gate he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lip
A covering, stepping painfully and slow,
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying, Unclean! Unclean!

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when Jesus was entered into Capernaum, a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And they that were sent, returning to the house, found the servant whole that had been sick.

Though great our sins, and sore our wounds,
  And deep and dark our fall,
His helping mercy hath no bounds,
  His love surpasseth all.
Our trusty, loving shepherd He,
Who shall at last set Israel free
  From all their sin and sorrow.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

He that was dead rose up and spoke, — He spoke!
  Was it of that majestic world unknown?
Those words, which first the bier's dread silence broke,
  Came they with revelation in each tone?
Were the far cities of the nations gone,
  The solemn halls of consciousness or sleep,
For man uncurtained by that spirit lone,
  Back from their portal summoned o'er the deep?
Be hushed, my soul! the veil of darkness lay
Still drawn: — thy Lord called back the voice departed,
To spread His truth, to comfort His weak-hearted,
Not to reveal the mysteries of its way.
Oh! take that lesson home in silent faith,
Put on submissive strength to meet, not question death!

CHAPTER CCXIII.

JESUS FEASTED BY A PHARISEE, AND ANOINTED BY A SINNER.

SELF-BOASTING Pharisee! how blind
A judge wert thou, and how unkind!
It was impossible that thou,
Who wert all false, shouldst true grief know.
Is't just to judge her faithful tears
By that foul rheum thy false eye wears?

This woman, sayest thou, is a sinner!
And sate there none such at thy dinner?
Go, leper, go! wash till thy flesh
Comes like a child's, spotless and fresh;
He is still leprous that still paints:
Who saint themselves, they are no saints!

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

She being stained herself, why did she strive
To make Him clean, who could not be defiled?
Why kept she not her tears for her own faults,
And not His feet? Though we could dive
In tears like Seas, our sins are piled
Deeper than they, in words, and works, and thoughts.

She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch;

And He wiped off the soiling of despair
From her sweet soul, because she loved so much!
I am a sinner, full of doubts and fears;
Make me a humble thing of love and tears!

CHAPTER CCXIV.

THE MESSAGE OF JESUS TO JOHN. — HIS REPROOFS AND DENUNCIATIONS. — HIS THANKS TO HIS FATHER. — HIS LOVING CALL.

WHEN o'er Judea's vales and hills,
Or by the olive-shaded rills,
Thy weary footsteps went of old,
Or walked the lulling waters bold, —
How beauteous were the marks divine
That in Thy meekness used to shine,
That lit Thy lonely pathway, trod
In wondrous love, O Lamb of God!

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

Oft beneath
The saintly vail, the votary of sin
May lurk unseen, and to that eye alone
Which penetrates the inmost heart, revealed.

And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he, that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

> Hypocrisy, detest her as we may,
> (And no man's hatred ever wronged her yet)
> May claim this merit still, that she admits
> The worth of what she mimics with such care,
> And thus gives virtue indirect applause!

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

> Ay, Justice, who evades her? her scales reach every heart;
> The action and the motive, she weigheth each apart;
> And none, who swerve from right and truth, can 'scape her penalty.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come, freely come, by sin oppressed;
  Unburden here thy weighty load;
Here find thy refuge and thy rest,
  And trust the mercy of thy God:
Thy God's thy Saviour — glorious word!
For ever love and praise the Lord.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

I rest with Thee! With Thee, whose wondrous love
  Descends to seek the lost, the fallen raise;
Oh! that my whole of future life might prove
  One hallelujah, one glad song of praise!
So shall I sing, as time's last moments flee,
Now, and for ever, Lord, I rest with Thee!

CHAPTER CCXV.

THE PARABLE OF THE SOWER.

Nothing but leaves ; no garnered sheaves
Of life's fair, ripened grain ;
Words, idle words, for earnest deeds ;
We sow our seeds — lo ! tares and weeds ;
We reap with toil and pain
Nothing but leaves !

THE same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow ; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up : some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : but others fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables ? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Sower Divine! sow the good seed in me, seed for eternity.
'Tis a rough and barren soil, yet, by Thy care and toil,
Make it a fruitful field an hundred fold to yield.
Sower Divine, plow up this heart of mine!

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty.

The Son of God in doing good,
  Was fain to look to Heaven and sigh
And shall the heirs of sinful blood
  Seek joy unmixed in charity?
God will not let love's work impart
  Full solace, lest it steal the heart;
Be thou content in tears to sow,
  Blessing, like Jesus, in thy woe.

CHAPTER CCXVI.

THE PARABLE OF THE TARES. — ITS EXPLANATION.

Sow in the morn thy seed,
  At eve hold not thine hand —
To doubt and fear give thou no heed —
  Broad-cast it o'er the land.
And duly shall appear,
  In verdure, beauty, strength,
The tender blade, the stalk, the ear,
  And the full corn at length.
Thou canst not toil in vain —
  Cold, heat, and moist, and dry
Shall foster, and mature the grain
  For garners in the sky.

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Even in the joy of Harvest, see, His brand
Over the chaff is kindling; sheaves for food
And tares for fire, He binds in equal band.
At vintage time His robes are rolled in blood.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

We shape ourselves the joy or fear
  Of which the coming life is made,
And fill our future's atmosphere
  With sunshine or with shade.
The tissue of the life to be
  We weave with colours all our own,
And in the field of destiny
  We reap as we have sown.

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CHAPTER CCXVII.

PARABLE OF THE RICH FOOL. — THE OTHER VIEW.

AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Crown thyself, worm, and worship thine own lusts! —
No coarse and blockish God of acreage
Stands at thy gate for thee to grovel to —
Thy God is far diffused in noble groves
And princely halls, and farms, and flowing lawns,
And heaps of living gold that daily grow,
And title-scrolls and gorgeous heraldries:
In such a shape dost thou behold thy God.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

By Nature's law, what may be, may be now;
There's no prerogative in human hours:
In human hearts what bolder thought can rise,
Than man's presumption on to-morrow's dawn?
Where is to-morrow? In another world.
For numbers this is certain; the reverse
Is sure to none; and yet on this perhaps,
This peradventure, infamous for lies,
As on a rock of adamant we build
Our mountain hopes; spin out eternal schemes,
And, big with life's futurities, expire.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

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CHAPTER CCXVIII.

THE TWELVE APOSTLES TAUGHT AND SENT FORTH.

BRAVE conquerors! for so ye are,
That war against your own affections,
And the huge army of the world's desires.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

> Do not, as some ungracious pastors do,
> Show me the steep and thorny way to Heaven,
> Whilst, like a puffed and reckless libertine,
> Himself the primrose-path of dalliance treads,
> And recks not his own read.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

What single thing that wealth can buy
Do ye for Christ forget?
"To bear thy cross, thyself deny" —
Know ye these words? Were they to die,
Or are they living yet?

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Come, my fond fluttering heart, come, struggle to be free;
Thou and the world must part, however hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

Ye tempting sweets, forbear! ye dearest idols, fall!
My love ye must not share; Jesus shall have it all:
'Tis bitter pain, 'tis cruel smart,
But ah! thou must consent, my heart.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER CCXIX.

THE FIVE THOUSAND FED. — JESUS WALKS ON THE WATER. — SEEKERS TAUGHT.

SEE here an easy feast that knows no wound,
That under hunger's teeth will needs be found:
A subtle harvest of unbounded bread.
What would you more? Here food itself is fed.

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

Now, Lord, or never, they'll believe on Thee;
Thou to their teeth hast proved Thy deity.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out with fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Fierce rolled the wild billows; dark was the night;
Oars laboured heavily; foam glimmered white;
Mariners trembled; peril was nigh;
Then said the GOD of GOD, — "Peace! It is I!"

Ridge of the mountain-wave, lower thy crest!
Wail of Euroclydon, be thou at rest!
Peril can none be, — sorrow must fly, —
Where saith the Light of Light, "Peace! It is I!"

Jesu, Deliverer! come Thou to me:
Soothe Thou my voyaging over Life's sea!
Thou, when the storm of Death roars, sweeping by,
Whisper, O Truth of Truth! "Peace! It is I!"

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

> Not even Christ himself
> Can save man else than as he holds man's soul;
> And therefore did He come into our flesh,
> As some wise hunter creeping on his knees
> With a torch, into the blackness of some cave,
> To face and quell the beast there, — take the soul,
> And so possess the whole man, body and soul.

Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER CCXX.

OUR LORD FORETELLING HIS OWN DEATH. — HIS TRANSFIGURATION.

O LEARN to scorn the praise of men !
  O learn to lose with God !
For Jesus won the world through shame,
  And beckons thee His road.
As He can endless glory weave
  From time's misjudging shame,
In His own world He is content
  To play a losing game.

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

Beware what earth calls happiness ; beware
All joys but joys that never can expire.
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

> Our Lord there stands, not with a painful cross
> Laid on his shoulders, moving you to loss
> Of precious things, nor calling you to bear
> That burden which so much base worldlings fear.
> Here are no promised hopes obscured with clouds,
> No sorrow, with dim vails, true pleasure shrouds;
> But perfect joy, which here discovered shines,
> To taste of heavenly light your thoughts inclines.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Hail! King of glory, clad in robes of light,
Outshining all we here call bright!
Hail, light's divinest galaxy!
Hail, express image of a Deity!
Could now Thy faithful spouse Thy beauties view,
How would her wounds all bleed anew!
Lovely Thou art all o'er and bright,
Thou Israel's glory, and Thou Gentile's light.

CHAPTER CCXXI.

THE SEVENTY DISCIPLES COMMISSIONED AND SENT.—IMPATIENCE REBUKED.—THE REPORT OF THE SEVENTY.

To Thee, O Jesus! I direct my eyes,
To Thee, my hands, to Thee my humble knees;
To Thee my heart shall offer sacrifice,
To Thee my thoughts, who my thoughts only sees;
To Thee myself—myself and all, I give;
To Thee I die, to Thee I only live.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Go! let your deeds His praises prove;
To all make manifest His love;
Like brethren live and journey on,
Preaching the truth of Him that's gone!
Make known His promise to the earth, —
Bliss unto all of mortal birth;
To you the Master shall be nigh,
For you He has been raised on High.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Sun of the soul! whose cheerful ray
  Darts o'er this gloom of life a smile;
Sweet Hope, yet further gild my way,
  Yet light my weary steps a while,
Till thy fair lamp dissolve in endless day.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

When Thou, O Lord, shalt stand disclosed in majesty severe,
And sit in judgment on my soul, O! how shall I appear?

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Jesus! the very thought of Thee with gladness fills my breast;
But dearer far Thy face to see, and in Thy presence rest.
Nor voice can sing, nor heart can frame, nor can the memory find
A sweeter sound than Thy blest name, O Saviour of mankind!

CHAPTER CCXXII.

THE FESTIVAL OF TABERNACLES. — THE JEWS TAUGHT BY JESUS.

"LIVE while you live," the epicure would say,
"And seize the pleasures of the present day;"
"Live while you live," the sacred preacher cries,
"And give to God each moment as it flies."
Lord, in my life let both united be;
I live in pleasure, when I live to Thee.

NOW the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. Then Jesus said unto them, Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

> Ho! ye that pant for living streams, and pine away and die;
> Here you may quench your raging thirst with springs that never dry.
> Rivers of love and mercy here in a rich ocean join;
> Salvation in abundance flows, like floods of milk and wine.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Yes! Thou wilt save; my soul is free!
The gloom of sin is fled away;
My tongue breaks forth in praise to Thee,
And all my powers Thy word obey.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

What called from heaven that flame divine
  Which streams in glory from above;
And bid it on earth's bosom shine,
  And bless us with its brightness? Love!

Who humbled from the seats of light
  Their Lord, all human woes to prove;
Led the great source of day to night;
  And made of God a man? 'Twas love!

CHAPTER CCXXIII.

THE GOOD SAMARITAN. — MARTHA COMPLAINING. — MARY COMMENDED.

> WHY dost thou wound My wounds, O thou that passest by,
> Handling and turning them with an unwounded eye?
> The calm that cools thine eye doth shipwreck Mine, for oh!
> Unmoved to see one wretched, is to make him so.

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

And there to love him as thyself, is now to you assigned —
A law of love, which God Himself delivered to mankind!
And be it thine, oh! man, whate'er the world without may do,
To pay to him the debt of love thy Maker laid on you!
And would you know him? — go and find the stranger left to die,
With none to 'suage the fever's thirst, or fix his faith on high:
Aye, go — and give the soothing aid, and give thy counsels blest,
And so, with mercy on the means, will Heaven perform the rest.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Oh! blest beyond all daughters of the earth!
  What were the Orient's thrones to that low seat,
Where thy hushed spirit drew celestial birth?
  Mary! meek listener at the Saviour's feet!
  No feverish cares to that divine retreat
Thy woman's heart of silent worship brought,
  But a fresh childhood, heavenly truth to meet,
With love, and wonder, and submissive thought.
Oh! for the holy quiet of thy breast,
  Midst the world's eager tones and footsteps flying!
  Thou, whose calm soul was like a well-spring lying
So deep and still in its transparent rest,
That e'en when noontide burns upon the hills,
Some one bright solemn star all its lone mirror fills!

CHAPTER CCXXIV.

THE DEATH AND RESTORATION OF LAZARUS.

Oh Thou who dry'st the mourner's tear, how dark this world would be,
If, when deceived and wounded here, we could not fly to Thee!
Oh, who would bear life's stormy doom, did not Thy wing of love
Come brightly wafting through the gloom one Peace-branch from above!
Then sorrow, touched by Thee, grows bright, with more than rapture's ray,
As darkness shows us worlds of light we never saw by day.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

When some belovèd voice that was to you
Both sound and sweetness, faileth suddenly,
And silence against which you dare not cry,
Aches round you like a strong disease and new—

What hope? what help? what music will undo
That silence to your senses? Not friendship's sigh,
Not reason's subtle count. Not melody
Of viols, nor of pipes that Faunus blew.
Not songs of poets, nor of nightingales,
Whose hearts leap upward through the cypress-trees
To the clear moon! nor yet the spheric laws
Self-chanted, — nor the angels' sweet All hails,
Met in the smile of God. Nay, none of these.
Speak THOU, availing Christ! — and fill the pause.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!

My dear, Almighty Lord! why dost Thou weep?
Why dost Thou groan and groan again?
    And with such deep,
Repeated sighs Thy kind heart pain?
Since the same sacred breath, which thus
    Doth mourn for us,
Can make man's dead and scattered bones
Unite, and raise up all that died at once?

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

But all God's angels come to us disguised, —
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

CHAPTER CCXXV.

THE PARABLE OF THE PRODIGAL SON.

FROM such alone,
The epicure took all his meals. In choice
Of morsels for the body, nice he was,
And scrupulous, and knew all wines by smell
Or taste, and every composition knew
Of cookery; but grossly drank, unskilled,
The cup of spiritual pollution up,
That sickened his soul to death, while yet his eyes
Stood out with fat. His feelings were his guide.
He ate, and drank, and slept, and took all joys,
Forbid and unforbid, as impulse urged
Or appetite, nor asked his reason why.
He said, he followed Nature still, but lied;
For she was temperate and chaste, he, full
Of wine and all adultery; her face
Was holy, most unholy his; her eye
Was pure, his shot unhallowed fire; her lips
Sang praise to God, his uttered oaths profane;
Her breath was sweet, his rank with foul debauch.

THEN drew near unto him all the publicans and sinners for to hear him. And he said, A certain man had two sons: and the younger of them said to his father, Father give me the portion of goods that falleth to me. And he divided unto them his living.

Tell me, bright boy, tell me, my golden lad,
  Whither away so frolic? why so glad?
What! all thy wealth in council? all thy state?
  Are husks so dear? troth 'tis a mighty rate.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

'Tis he, 'tis he, the younger son, how changed in mood and frame!
And now he leads a sinful life, a sinful life of shame.
Now God have mercy in thy need! with man is little grace;
For they with whom thou spent thy gold, will mock thee to thy face.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Hark! through the courts of heaven
  Angelic voices sound:
He that was dead now lives again;
  He that was lost is found.

CHAPTER CCXXVI.

THE PARABLE OF THE RICH MAN AND LAZARUS.

ALL these fond pleasures, if fond things
Deserve so good a name,
Should not seduce a noble mind
To stain itself with shame.
The time shall come when all these same,
Which seem so rich with joy,
Like tyrants shall torment thy mind,
And vex thee with annoy.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.

O change, O wondrous change! burst are the prison-bars,
This moment, there so low, so agonized, and now
Beyond the stars.
O change, stupendous change! there lies the soulless clod:
The sun eternal breaks, the new immortal wakes,—
Wakes with his God!

The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

A drop, one drop, how sweetly one fair drop
Would tremble on my pearl-tipped finger's top!
My wealth is gone, O, go it where it will,
Spare this one jewel, I'll be Dives still!

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Poor soul, the centre of my sinful earth,
Foiled by those rebel powers that thee array,
Why dost thou pine within, and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store!
Buy terms divine in selling hours of dross!
Within be fed, without be rich no more!
So shalt thou feed on death, that feeds on men,
And, death once dead, there's no more dying then.

CHAPTER CCXXVII.

TWO PARABLES. — THE IMPORTUNATE WIDOW. — THE PHARISEE AND PUBLICAN.

Oh, hear that lonely widow's wail!
See her dim eye! her aspect pale!
To heaven she turns in deep despair,
Her infants wonder at her prayer,
And, mingling tears they know not why,
Lift up their little hands and cry.
O God! their moving sorrows see!
Support them, sweet Humanity!

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man:

and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Lord! who art merciful as well as just,
Incline Thine ear to me, a child of dust!
Not what I would, O Lord! I offer Thee,
　　Alas! but what I can.
Father Almighty, who hath made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in Thy treasury,
I lay before Thee, Lord, with this petition:
　　My nothingness, my wants,
　　My sins, and my contrition.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

One nearer to God's altar trod;
The other to the altar's God.

CHAPTER CCXXVIII.

THE TRIUMPHAL PROCESSION TO JERUSALEM. — SCENES BY THE WAY AND IN THE TEMPLE.

Awake! why linger in the gorgeous town,
Sworn legion of the cross and thorny crown?
  Up, from your beds of sloth, for shame,
  Speed to the eastern mount like flame,
Nor wonder, should you find your King in tears,
Even with the loud Hosanna ringing in His ears.

Alas! no need to rouse them: long ago
They are gone forth to swell Messiah's show;
  With glittering robes and garlands sweet
  They strew the ground beneath His feet:
All but your hearts are there — O doomed to prove
The arrows winged in heaven for Faith that will not love!

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

He calls us to a day of gladness, who came to us the King's own Son;
Go forth with boughs of palm to meet Him, and Him with loud Hosannas own.
To-day the forests are rejoicing, each tree its own sweet anthem sings,
Because we wave their leafy branches as banners for the King of kings.
To-day let all the brute creation, rejoicing, be no longer dumb,
For lowly on the foal He sitteth, the Heavenly One to us hath come.
Let every village, every city, in happy tumult sing His name,
Since even infant lips are shouting, "Blessed is He, the King who came!"

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

> Art Thou a King, then? Come, His universe,
> Come, crown me Him a King!
> Pluck rays from all such stars as never fling
> Their light where fell a curse,
> And make a crowning for His kingly brow!

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

> Jerusalem, Jerusalem! enthronèd once on high,
> Thou favoured home of God on earth, thou heaven below the sky!
> Now brought to bondage with thy sons, a curse and grief to see,
> Jerusalem, Jerusalem! our tears shall flow for thee.
>
> Oh! hadst thou known thy day of grace, and flocked beneath the wing
> Of Him who called thee lovingly, thine own anointed King,
> Then had the tribes of all the world gone up thy pomp to see,
> And glory dwelt within thy gates, and all thy sons been free!

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Salem is shouting with her children, Praise Him who comes, and is to come!
Hosanna! here and in the highest, be to the Father's mighty Son.
Praise Him, who once Himself did humble in love to save our human race,
Praise Him, who all the world doth gladden with God His Father's boundless grace.

CHAPTER CCXXIX.

PARABLES. — THE MARRIAGE FEAST. — THE TRIBUTE QUESTION. — THE TWO GREAT COMMANDMENTS.

Ye wretched, hungry, starving poor, behold a royal feast!
Where mercy spreads her bounteous store, for every humble guest.
Oh, come, and with God's children taste the blessings of His love;
While hope attends the sweet repast of nobler joys above.

AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.

The golden palace of my God, towering above the clouds, I see
Beyond the cherub's bright abode, higher than angel's thought can be:
How can I in those courts appear, without a wedding garment on?
Conduct me, Thou Life-Giver there, — conduct me to Thy glorious throne!
And clothe me with Thy robes of light,
Oh, lead me through sin's darksome night,
My Saviour and my God!

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The bell strikes one. We take no note of time
But from its loss! To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright,
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands despatch.
How much is to be done! My hopes and fears
Start up alarmed, and o'er life's verge
Look down, — on what? A fathomless abyss,
A dread eternity.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image, and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's.

All we have is God's, and yet Cæsar challenges a debt,
Nor hath God a thinner share, whatever Cæsar's payments are.
All is God's, and yet 'tis true all we have is Cæsar's too;
All is Cæsar's, and, what odds, so long as Cæsar's self is God's?

Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Love is the happy privilege of the mind —
Love is the reason of all living things.
A Trinity there seems of principles,
Which represent and rule created life —
The love of self, our fellows, and our God.
In all throughout one common feeling reigns:
Each doth maintain, and is maintained by the other:
All are compatible — all needful; one
To life, — to virtue one, — and one to bliss:
Which thus together make the power, the end,
And the perfection of created Being.

CHAPTER CCXXX.

THE DESTRUCTION OF THE TEMPLE, AND OF JERUSALEM FORETOLD.

God will be avengèd for the deed;
Take not the quarrel from His powerful arm;
He needs no indirect nor lawless course,
To cut off those that have offended Him.

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Truth crushed to earth shall rise again;
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amidst her worshippers.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Lost Salem of the Jews — great sepulchre
Of all profane and of all holy things —
Where Jew, and Turk, and Gentile yet concur
To make thee what thou art! thy history brings
Thoughts mixed of joy and woe. The whole earth rings
With the sad truth which He has prophesied,
Who would have sheltered with His holy wings
Thee and thy children. You His power defied:
You scourged Him while He lived, and mocked Him as He died.

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CHAPTER CCXXXI.

THE PARABLE OF THE TEN VIRGINS. — THE LAST JUDGMENT.

THEN 'tis thine to stand — entreating
  Christ to let thee in:
At the gate of mercy beating,
  Wailing for thy sin.
Nay, alas! thou foolish virgin,
  Hast thou then forgot?
Jesus waited long to know thee,
  But He knows thee not!

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Thou Judge of quick and dead,
  Before whose bar severe,
With holy joy or guilty dread,
  We all shall soon appear:
Our sinful souls prepare
  For that tremendous day;
And fill us now with watchful care,
  And stir us up to pray:
To pray and wait the hour,
  That awful hour unknown;
When robed in majesty and power,
  Thou shalt from heaven come down,
The immortal Son of man,
  To judge the human race,
With all Thy Father's dazzling trains,
  With all Thy glorious grace.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The day of wrath! that dreadful day,
When heaven and earth shall pass away!
What power shall be the sinner's stay?
How shall he meet that dreadful day?

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Eternity! Eternity!
How long art thou, Eternity!
And yet to thee Time hastes away,
Like as the war-horse to the fray,
Or swift as couriers homeward go,
Or ship to port, or shaft from bow.
Ponder, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
As long as God is God, so long
Endure the pains of hell and wrong,
So long the joys of heaven remain;
Oh lasting joy, Oh lasting pain!
Ponder, O Man, Eternity!

CHAPTER CCXXXII.

MARY'S TOKEN OF LOVE TO HER LORD. — PREPARATION FOR THE PASSOVER.

WHAT bright soft thing is this,
Sweet Mary, thy fair eyes' expense?
A moist spark it is,
A watery diamond; from whence
The very term, I think, was found,
The water of a diamond.

O, 'tis a tear,
Too true a tear: for no sad eyne,
How sad soe'er,
Rain so true a tear as thine;
Each drop leaving a place so dear,
Weeps for itself, is its own tear.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, in the house of Simon the leper, and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary an alabaster-box of ointment of spikenard, very costly, and she brake the box, and poured it on his head, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Why is this rich, this pistic nard
Spilt, and the box quite broke and marred?
What pretty sullenness did haste
Thy easy hands to do this waste?
Why art thou humbled thus, and low
As earth thy lovely head dost bow? —
Thy curious vanities and rare,
Odorous ointments kept with care,
And dearly bought, when thou didst see
They could not cure nor comfort thee;
Like a wise, early penitent,
Thou sadly didst to Him present,
Whose interceding, meek, and calm
Blood is the world's all-healing balm.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, To what purpose is this waste? Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: why trouble ye the woman? for she hath wrought a good work upon me. She hath done what she could. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Thou hast thy record in the monarch's hall,
  And on the waters of the far mid sea;
And where the mighty mountain-shadows fall,
  The Alpine hamlet keeps a thought of thee:
Where'er beneath some Oriental tree,
  The Christian traveller rests — where'er the child
Looks upward from the English mother's knee,
  With earnest eyes in wondering reverence mild,
There art thou known — Where'er the Book of Light
Bears hope and healing, there, beyond all blight,
  Is borne thy memory, and all praise above;
Oh! say what deed so lifted thy sweet name,
Mary! to that pure silent place of fame?
  One lowly offering of exceeding love.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

CHAPTER CCXXXIII.

THE LESSON OF HUMILITY. — THE MEMORIAL OF LOVE.

O Blessèd Jesus! when I see Thee bending,
  Girt as a servant, at Thy servants' feet,
Love, lowliness, and might, in zeal all blending,
  To wash their dust away, and make them meet
To share thy feast, I know not to adore,
Whether Thy humbleness or glory more.

O blessèd name of Servant! comprehending
  Man's highest honour in his humblest name;
For Thou, God's Christ, that office recommending,
  The throne of mighty power didst truly claim;
He who would rise like Thee, like Thee must owe
His glory only to his stooping low.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Bread of the world, in mercy broken!
  Wine of the soul, in mercy shed!
By whom the words of life were spoken,
  And in whose death our sins are dead!

Look on the heart by sorrow broken;
  Look on the tears by sinners shed,
And be Thy feast to us a token
  That by Thy grace our souls are fed!

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Jesus! Shepherd of the sheep!
Thou Thy flock in safety keep.
Living Bread! Thy life supply;
Strengthen us, or else we die;
  Fill us with celestial grace:
Thou who feedest us below!
Source of all we have or know!
Grant that with Thy Saints above,
Sitting at Thy feast of love,
  We may see Thee face to face.

CHAPTER CCXXXIV.

THE COMFORTER PROMISED.

THEN have we too our guardian fires and clouds;
Our Scripture-dew drops fast:
We have our sands and serpents, tents and shrouds,
Alas! our murmurings come not last.
But where's the cluster? where's the taste
Of mine inheritance? Lord, if I must borrow,
Let me as well take up their joy as sorrow.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thou art the Way; — to Thee alone
From sin and death we flee;
And he, who would the Father seek,
Must seek Him, Lord, in Thee!

Thou art the Way, the Truth, the Life; —
Grant us to know that Way,
That Truth to keep, that Life to win,
Which leads to endless day.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

In doubt they wait, but not unblest;
They doubt not of their Master's rest,
Nor of the gracious will of Heaven —
Who gave His Son, sure all has given —
But, in extatic awe, they muse
What course the genial stream may choose,
And far and wide their fancies rove,
  And to their height of wonder strain,
What secret miracle of love
  Should make their Saviour's going gain!

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Our blest Redeemer, ere He breathed His last farewell,
A Guide, a Comforter, bequeathed with us to dwell.
He breathes that gentle voice we hear, as breeze of even;
That checks each fault, that calms each fear, and speaks of heaven.
Spirit of purity and grace! our weakness see;
Oh, make our hearts Thy dwelling place, and worthier Thee!

CHAPTER CCXXXV.

CHRIST THE LIFE-GIVING VINE.

Jesus, immutably the same,
Thou true and living vine,
Around Thy all-supporting stem
My feeble arms I twine.
Quickened by Thee, and kept alive,
I flourish and bear fruit;
My life I from Thy sap derive,
My vigour from Thy root.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

My blessed Saviour, is Thy love so great, so full, so free?
Behold! I give my love, my heart, my life, my all, to Thee.
I love Thee for the glorious worth in Thy great self I see;
I love Thee for that shameful cross Thou hast endured for me.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

'Tis not that I did choose Thee,
For, Lord, that could not be;
This heart would still refuse Thee,
But Thou hast chosen me:
Thou, from the sin that stained me,
Hast made me pure and free;
Of old Thou hast ordained me
That I should live to Thee.

CHAPTER CCXXXVI.

CHRIST'S PRAYER FOR HIMSELF, FOR HIS APOSTLES, AND FOR ALL BELIEVERS.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth,
A pleasure without loss, a treasure without stealth.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Let saints below in concert sing
  With those to glory gone,
For all the servants of our King
  In heaven and earth are one: —
One family, — we dwell in Him;
  One church, — above, beneath;
Though now divided by the stream —
  The narrow stream of death.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

One baptism and one faith, one Lord below, above!
The fellowship of Zion hath one only watchword, — Love!
From different temples though it rise, one song ascendeth to the skies.
Head of Thy church beneath! the catholic, the true,
On all her members breathe; her broken frame renew!
Then shall Thy perfect will be done, when Christians love and live as one.

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CHAPTER CCXXXVII.

THE AGONY OF JESUS IN GETHSEMANE.

WHO would know Sin, let him repair
Unto Mount Olivet; there shall he see
A Man, so wrung with pains, that all his hair,
His skin, his garments bloody be.
Sin is that press and vice, which forceth Pain
To hunt his cruel food through every vein!

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, which was named Gethsemane, into the which he entered, and his disciples: and saith, Sit ye here, while I go and pray yonder. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

What tide of anguish, Mightiest! o'er Thee rushes,
Thus tasking e'en Thy patience and Thy trust;
What woe beyond all woe Thy spirit crushes,
Bowing Thee, sinless, spotless, to the dust?
What storm is this in which Thou all but sinkest,
Whose arm has borne so many through the flood?
What bitter cry is this from which Thou shrinkest,
Strength of all martyrs, patient Lamb of God?

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Yes! the big drops of agony,
The cold, dank limbs of Jesus steep,
And they so near Him close the eye
Of sorrow, and for grief they sleep.

How soundly sleep! though nature sighs,
And heaven is sad, and seraphs weep,
And, to His God in sorrow, cries
Their tortured Friend — and yet they sleep?

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

When I remember Christ our burden bears,
  I look for glory, but find misery;
I look for joy, but find a sea of tears;
  I look that we should live, and find Him die;

I look for angels' songs, and hear Him cry:
Thus what I look, I cannot find so well;
Or, rather, what I find I cannot tell;
These banks so narrow are, these streams so highly swell.

CHAPTER CCXXXVIII.

JESUS BETRAYED BY JUDAS, AND DENIED BY PETER.

JUDAS, by basest greed seduced, seeks to betray Him with a kiss!
He, as a meek and spotless lamb, denies not Judas this.
Thus for some thirty counted pence, the impious bargain Judas made;
And Christ, the harmless, blameless Lord, is to the Jews betrayed.

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Judas, dost thou betray Me with a kiss?
Canst thou find hell about My lips, and miss
Of life, just at the gates of life and bliss?
Was ever grief like Mine!

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith be came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

> Abhor the Devil, and he will depart:
> Grace is as near as sin, if you will crave it;
> So faith do beg it with repentant heart:
> For fear, nor pride, are ever like to have it.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? And Peter began to curse and to swear, saying, I know not this man of whom ye speak. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

I think that look of Christ might seem to say —
"Thou Peter! art thou then a common stone
Which I at last must break my heart upon?
For all God's charge to His high angels may
Guard my foot better. Did I yesterday
Wash thy feet, my beloved, that they should run
Quick to deny Me 'neath the morning sun?
And do thy kisses, like the rest, betray?
The cock crows coldly. — Go, and manifest
A late contrition, but no bootless fear!
For when thy final need is dreariest,
Thou shalt not be denied, as I am here —
My voice, to God and angels, shall attest,
'*Because I* KNOW *this man, let him be clear.*'"

CHAPTER CCXXXIX.

JESUS EXAMINED, MOCKED, AND BUFFETED BEFORE THE HIGH PRIEST AND THE JEWISH COUNCIL.

When in the form of mortal man
  Thy Son on earth was found,
With cruel slanders false and vain,
  They compassed Him around.

Their miseries His compassion move,
  Their peace He still pursued;
They rendered hatred for His love,
  And evil for His good.

THE high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

And shall this sinful heart alone,
  Behold, unmoved, the atoning hour,
When Nature trembles on her throne,
  And Death resigns his iron power?
O, shall the heart, — whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood —
Refuse its trembling gratitude?

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

Rejected, scorned,
Despised, a man of sorrow and distress,
To all the ills which poverty's chill cold,
Or power of tyrant malice could inflict,
Exposed a victim, through life's wretched vale
Our blest Redeemer passed.

CHAPTER CCXL.

JESUS BEFORE PILATE AND HEROD. — HE IS DELIVERED TO BE CRUCIFIED.

Brought forth to judgment, now He stands
Arraigned, condemned, at Pilate's bar:
Here, spurned by fierce pretorian bands,
There, mocked by Herod's men of war.

THEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth.
But what is truth? 'Twas Pilate's question put
To Truth itself, that deigned him no reply.

And, wherefore? Will not God impart His light
To them that ask it? Freely; 'tis His joy,
His glory, and His nature, to impart.
But to the proud, uncandid, insincere,
Or negligent enquirer, not a spark.

And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Yet not with man His Holiness could plead;
His own familiar friend a foe He found.
Pagans and Priests uniting in the deed,
His limbs they scourged, His brows with thorns they bound,
In mocking purple, with a sceptre reed,
"Behold the Man!" Thy patient, suffering Love,
Lord, I believe! Mine unbelief remove!

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas, that for sedition and murder was cast into prison. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Oh, who like Thee so humbly bore
The scorn, the scoffs of men before?
So meek, forgiving, godlike, high,
So glorious in humility?

CHAPTER CCXLI.

THE REMORSEFUL DEATH OF JUDAS.

Just Heaven instructs us with an awful voice,
That Conscience rules us e'en against our choice.
Our inward monitress to guide or warn,
If listened to; but if repelled with scorn,
At length as dire Remorse, she reappears,
Works in our guilty hopes, and selfish fears!
Still bids, Remember! and still cries, Too late!
And while she scares us, goads us to our fate.

THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

The mind that broods o'er guilty woes,
Is like the scorpion, girt by fire,
In circle narrowing as it glows;
The flames around their captive close,
Till, inly searched by thousand throes,
  And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang and cures all pain,
And darts into her desperate brain.
So do the dark in Soul expire,
Or live, like scorpion girt by fire:
So writhes the Mind remorse hath riven, —
Unfit for earth, undoomed for heaven;
Darkness above, despair beneath,
Around it flame, within it death!

This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

Lives there a man so firm, who, while his heart
Feels all the bitter horrors of his crime,
Can reason down its agonizing throbs;
And, after proper purpose of amendment,
Can firmly force his jarring thoughts to peace?
O, happy! happy! enviable man!
O glorious magnanimity of soul!

CHAPTER CCXLII.

JESUS IS MOCKED AND CRUCIFIED.

But now I die. Now all is finished —
My woe, man's weal: and now I bow my head.
Only let others say, when I am dead,
Never was grief like mine!

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Oh! for a pencil dipped in light,
To paint the agonies that Jesus bore!
Oh! for the long lost harp of Jesse's might,
To hymn the Saviour's praise from shore to shore;
While seraph hosts the lofty pæan pour,
And Heaven enraptured lists the loud acclaim!
May a frail mortal dare the theme explore?
May he to human ears his weak song frame?
Oh! may he dare to sing Messiah's glorious name.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they gave him to drink wine mingled with myrrh: and when he had tasted thereof, he would not drink.

> Good man, it doth befit thine heart to lay
> More courage next it, having seen me so.
> All other hearts find other balm to-day —
> *The whole world's consolation is my woe!*

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

> O depth of love! for us He drinks
>   The chalice of His agony,
> For us, a victim on the cross,
>   He meekly lays Him down to die!
> Hail! purest Victim Heaven could find
>   The powers of Hell to overthrow!
> Who didst the chains of Death destroy,
>   Who didst the prize of Life bestow.

CHAPTER CCXLIII.

SCENES OF SUFFERING AND LOVE. — JESUS DIES.

YE that pass by, behold the Man ! — the Man of griefs condemned for you ;
The Lamb of God, for sinners slain, weeping to Calvary pursue.
Behold His temples, crowned with thorns ; His bleeding hands, extended wide ;
His streaming feet, transfixed and torn ; the fountain gushing from His side !

AND they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.

So, for the blood's sake, shed by him
Whom angels God declare,
Tears, like it, moist and warm with love,
Thy reverent eyes shall wear,
To see in the face of Adam's race
The nature God doth share.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Death upon his face
Is rather shine than shade.
A tender shine by looks belovèd made.
He seemeth dying in a quiet place,
And less by iron wounds in hands and feet,
Than heart-broke by new joys too sudden and sweet.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

By the cross, sad vigil keeping,
Stood the mournful mother weeping,
While on it the Saviour hung;
In that hour of deep distress,
Pierced, the sword of bitterness
Through her heart with sorrow wrung.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And when Jesus had cried with a loud voice, he said, Father, It is finished: into thy hands I commend my spirit: and having said thus, he bowed his head, and gave up the ghost.

Well may the cavern depths of earth
  Be shaken, and her mountains nod;
Well may the sheeted dead come forth
  To gaze upon a suffering God!
Well may the temple-shrine grow dim,
  And shadows veil the Cherubim,
When He, the chosen One of Heaven,
  A sacrifice for guilt is given!

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

That Sacrifice! — the death of Him —
  The High and ever Holy One!
Well may the conscious heaven grow dim,
  And blacken the beholding Sun!
The wonted light hath fled away,
  Night settles on the middle day,
And earthquake from his caverned bed,
  Is waking with a thrill of dread.

And shall the sinful heart, alone,
  Behold unmoved the atoning hour,
When Nature trembles on her throne,
  And Death resigns his iron power?
Oh, shall the heart — whose sinfulness
  Gave keenness to His sore distress,
And added to His tears of blood —
  Refuse its trembling gratitude!

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CHAPTER CCXLIV.

THE RESURRECTION OF OUR LORD.

Nor long the reign
Of death; the eyes that wept for human griefs
Unclose, and look around with conscious joy.
Yes; with returning life, the first emotion
That glowed in Jesus' breast of love, was joy
At man's redemption, now complete; at death
Disarmed; the grave transformed into the couch
Of faith; the resurrection and the life.
Majestical he rose: trembled the earth;
The ponderous gate of stone was rolled away;
The keepers fell; the angel, awe-struck, sunk
Into invisibility, while forth
The Saviour of the world walked, and stood
Before the sepulchre, and viewed the clouds
Empurpled glorious with the rising sun.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And, behold, there was a great earthquake: and they found the stone rolled away from the sepulchre: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

'Tis the Day of Resurrection: earth! tell it all abroad!
The Passover of Gladness! the Passover of God!
From Death to Life Eternal, — from earth unto the sky,
Our CHRIST hath brought us over, with hymns of victory.
Now let the Heavens be joyful! let earth her song begin!
Let the round world keep triumph, and all that is therein:
Invisible and visible their notes let all things blend,
For CHRIST the Lord hath risen, — our Joy that hath no end.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Gold! gold! in all ages the curse of mankind,
Thy fetters are forged for the soul and the mind:

The limbs may be free as the wings of a bird,
And the mind be the slave of a look or a word.
To gain thee, men barter eternity's crown,
Yield honour, affection, and lasting renown.

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Why for thy Lord dost thou thus weep and mourn,
Like one half-broken hearted and forlorn?
No need for Him that thou should'st mourn and weep;
No need with tears an empty shroud to steep.
Why bring'st thou myrrh and spices, offerings meet
For livid corpses in their winding-sheet?
His body blooms with immortality,
Meet to return to His paternal sky.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my

God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Go to the lands afar, where changeless winter reigns;
Night hath her empire there, the night of deep despair;
Go, bid the morning star rise on those snowy plains.
Oh! speed the rising rays of the Sun of Righteousness!
So shall the glad earth raise a noble song of praise,
Touched by the light which plays from a nobler world than this!
Early and late still sow the seed which God hath given;
Seek not reward below, the gentle flowers shall blow
Where cloudless summers glow; the harvest is in heaven!

CHAPTER CCXLV.

THE LAST COMMAND. — CHRIST'S ASCENSION.

Rise — glorious Conqueror, rise;
Into thy native skies, —
  Assume Thy right:
And where, in many a fold,
The clouds are backward rolled —
Pass through those gates of gold,
  And reign in light!

Victor o'er death and hell!
Cherubic legions swell
  The radiant train:
Praises all heaven inspire;
Each angel sweeps his lyre,
And waves his wings of fire, —
  Thou Lamb once slain!

AND he led them out as far as to Bethany. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And he said unto them, All power is given unto me in heaven and in earth. Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover: and, lo, I am with you alway, even unto the end of the world. Amen.

See! He lifts His hands above;
See! He shows the prints of love;
Hark! His gracious lips bestow
Blessings on His church below:
Still for us He intercedes,
Prevalent His death He pleads;
Next Himself prepares our place,
Saviour of the human race.

So then, after the Lord had spoken unto them these things, he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and sat on the right hand of God. And they worshipped him.

For, in like manner as He went, —
  My soul, hast thou forgot? —
Shall be His terrible descent,
  When man expecteth not!
Strength, Son of Man, against that hour,
  Be to our spirits given,
When Thou shalt come again with power
  Upon the clouds of heaven!

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, and were continually in the temple, praising and blessing God.

The heavenly realms with joys unknown,
Only-begotted, welcome Thee!
The mighty victory is wrought,
  The prince of this world lieth low;
  The Son of God presenteth now
The human flesh in which He fought.
High o'er the clouds He comes to reign,
  Gives hopes to those who in Him trust:
  The Paradise which Adam lost,
He opens wide to man again.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

PERIOD VIII.

THE TEACHINGS AND TESTIMONIES OF THE APOSTLES.

A.D. 30–70.

CHAPTER CCXLVI.

PENTECOST. — THE DISPENSATION OF THE HOLY GHOST SIGNALLY BEGUN.

> COME, Holy Spirit, like the fire,
> With burning zeal our souls inspire;
> Come, like the south wind breathing balm,
> Our joys refresh, our passions calm;
> Come like the sun's enlightening beam;
> Come like the cooling cleansing stream;
> With all Thy graces present be —
> Spirit of God, we wait for Thee.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? And they were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came,
And darted to its place of rest
On some meek brow, of Jesus blest.
Nor fades it yet, that living gleam,
And still those lambent lightnings stream;
Where'er the Lord is, there are they;
In every heart that gives them room,
They light His altar every day,
Zeal to inflame, and vice consume.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

See the Saviour, sinners slew Him;
  Yet for sinners He was slain;
Sinners now are welcome to Him,
  Such compose the Saviour's train;
  Sinners ransomed by His blood,
  Sinners reconciled to God.

For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And the Lord added to the church daily such as should be saved.

Spirit Divine! attend our prayer,
  And make our hearts Thy home;
Descend with all Thy gracious power:
  Come, Holy Spirit, come!
Come as the light; to us reveal
  Our sinfulness and woe;
And lead us in those paths of life,
  Where all the righteous go.

CHAPTER CCXLVII.

THE MIRACLE AT THE BEAUTIFUL GATE. — PETER'S SECOND SERMON.

MERCY, that shining attribute,
  The sinner's hope and plea!
Huge hosts of sins in their pursuit,
  Are drowned in thy Red Sea.
Mercy is God's memorial,
  And in all ages praised:
My God, Thine only Son did fall,
  That Mercy might be raised.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

> I say that miracle was duly wrought
> When, save for it, no faith was possible.
> So faith grew, making void more miracles,
> Because, too much, they would compel, not help.
> I say, the acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove!
Thou seemest human and divine,
The highest, holiest manhood, Thou:
Our wills are ours, we know not how, —
Our wills are ours, to make them Thine.

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

O Christian brothers! glorious shall be the conflicts close:
The Cross hath been victorious, and shall be, o'er its foes.
Faith is our battle-token — our Leader all controls;
Our trophies, fetters broken, our captives, ransomed souls.

CHAPTER CCXLVIII.

STEPHEN'S VINDICATION AND MARTYRDOM.

NOT in vain the martyr's robe of fire
Is worn, nor the sad prisoner's fretting chain;
Since all, who suffer for Thy truth, send forth,
Electrical, with every throb of pain,
Unquenchable sparks, Thy own baptismal rain
Of fire and spirit over all the earth.

AND Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, disputing with Stephen. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

> Saw ye not, even now, a blessed troop
> Invite me to a banquet; whose bright faces
> Cast thousand beams upon me, like the sun?
> They promised me eternal happiness.

Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.

When persecution's torrent blaze
  Wraps the unshrinking martyr's head,
When fade all earthly flowers and bays,
  When summer friends are gone and fled,
Is he alone in that dark hour,
Who owns the Lord of love and power?

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the

Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

With awful dread his murderers shook,
  As, radiant and serene,
The lustre of his dying look
  Was like an angel's seen;
Or Moses' face of paly light,
  When down the mount he trod,
All glowing from the glorious sight
  And presence of his God.

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CHAPTER CCXLIX.

SIMON THE SORCERER EXPOSED AND ADMONISHED.

Mighty Lord! extend Thine empire! be the truth with triumph crowned!
Let the lands that sit in darkness hear the glorious gospel's sound,
From our borders, to the world's remotest bound.
By Thine arm, eternal Father, scatter far the shades of night!
Let the great Immanuel's kingdom open like the morning light,
And the future realize our visions bright.

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Seems he a dove? his feathers are but borrowed,
For he's disposed as the hateful raven.
Is he a lamb? his skin is surely lent him,
For he's inclined as are the ravenous wolves.
Who cannot steal a shape that means deceit?

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Pray, can I not,
Though inclination be as sharp as will;
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect.

CHAPTER CCL.

SAUL THE PERSECUTOR ARRESTED. — HIS CONVERSION. — HIS BAPTISM.

> And hark!
> Some Voice tremendous, like the fearful roar
> Of rushing cataracts, pervades the air —
> Saul! Saul! what madness lifts thine impious arm
> To brave the Omnipotence of Heaven? Forbear,
> Rash mortal! Check thine unavailing rage,
> Nor longer, with eternal Adamant,
> Wage fruitless war.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

> Lo! the Light shone! the sun's vailed beams expire —
> A Saviour's self a Saviour's lips proclaim!
> Whose is yon form, stretched on the earth's cold bed,
> With smitten soul and tears of agony,
> Mourning the past? Bowed is the lofty head —
> Rayless the orbs that flashed with victory.
> Over the raging waves of human will
> The Saviour's Spirit walked — and all was still!

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

O Thou best gift of heaven,
Thou who Thyself hast given, —
  For Thou hast died!
This Thou hast done for me:
What have I done for Thee,
  Thou crucified?

Do Thou but point the way,
And give me strength to obey;
  Thy will be mine:
Then can I think it joy
To suffer or to die,
  Since I am Thine.

CHAPTER CCLI.

THE VISIONS OF PETER AND CORNELIUS. — THE GOSPEL FOR GENTILES AS WELL AS JEWS.

Come, Holy Ghost; Creator, come,
And visit all the souls of Thine:
Thou hast inspired our hearts with life:
Inspire them now with life divine.
Thou art the Comforter, the gift
Of God most high; the fire of love,
The everlasting spring of joy,
And holy unction from above.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

E'en as the ointment whose sweet odours blended,
From Aaron's head upon his beard descended,
  And, falling thence, with rich perfume ran o'er
  The holy garb the prophet wore:
So doth the unity that lives with brothers,
Share its best blessings and its joys with others.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Death pierced through all this life of mine,
  But Thou my foe hast slain;
Thy holy baptism is his grave;
  He perishes beneath the flood
Of His most precious death and blood,
  Who died our life to save.

CHAPTER CCLII.

BARNABAS AND SAUL AT ANTIOCH, THE CHRISTIAN METROPOLIS. — THEIR MISSION THENCE TO ANTIOCH IN PISIDIA. — PAUL THE APOSTLE.

My soul shall cry to Thee, O Lord !
To Thee, supreme incarnate Word !
My rock and fortress, shield and friend ;
Creator, Saviour, source and end !
Yea, Thou wilt hear Thy servant's prayer,
Though death and darkness speak despair.

NOW they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

A Christian is the highest style of man.

Now there were in the church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

Bad is that angel that erst fell from heaven,
  But not so bad as he, nor in worse case,
  Who hides a traitorous mind with smiling face,
And with a dove's white feathers clothes a raven:
  Each sin, some colour has it to adorn;
  Hypocrisy, Almighty God doth scorn.

But Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Oh! Light which makest the light, which makes the day!
  Which settest the eye without, and mind within,
Lighten my soul with one clear heavenly ray,
  Which now to view itself doth first begin.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : but he, whom God raised again, saw no corruption.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. And the disciples were filled with joy, and with the Holy Ghost.

Oh be not faithless! with the morn,
  Scatter abroad thy grain;
At noontide — faint not thou forlorn;
  At evening, — sow again!
Blessed are they, whate'er betide,
Who thus all waters sow beside.

Thou knowest not which seed shall grow,
  Or which may die or live;
In faith and hope and patience, sow!
  The increase God will give, —
According to His gracious will,
As best His purpose may fulfil.

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CHAPTER CCLIII.

PAUL'S VISION. — LYDIA CONVERTED. — AN EVIL SPIRIT EXORCISED. — PAUL AND SILAS IMPRISONED. — THE JAILER CONVERTED. — A SIGNAL DELIVERANCE.

YE Christian heralds, go proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the rose of Sharon there.

AND Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

Is't returned, as 'twas sent? Is't no worse for the wear?
Think first, what you are! Call to mind what you were!
I gave you innocence, I gave you hope,
Gave health, and genius, and an ample scope,
Return you me guilt, lethargy, despair?
Make out the inventory; inspect, compare!
  Then die — if die you dare!

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

When man is born anew,
And being's perfect bliss is given,
Lo! a new Eden starts to view,
While angel-harps rejoice in heaven:
'Tis wondrous all, divinely bright,
And the new creature walks in light.

And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, they have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

True courage is a fixed, not sudden heat;
Is always humble, lives in self-distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battles of a will resigned.

CHAPTER CCLIV.

PAUL PREACHING AT ATHENS.

BUT when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Go, messenger of peace and love!
  To people plunged in shades of night,
Like angels sent from fields above,
  Be thine to shed celestial light.
On barren rock and desert isle,
  Go, bid the rose of Sharon bloom;
Till arid wastes around thee smile,
  And bear to heaven a sweet perfume.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

    He brings you news of One
Above Olympian Jove; One in whose light
Your gods shall fade like stars before the sun.
    On your bewildered night,
That Unknown God, of whom ye darkly dream,
In all His burning radiance shall beam.

But, brighter tidings still!
He tells of One whose precious blood was spilt
In lavish streams upon Judea's hill,
A ransom for your guilt; —
Who triumphed o'er the grave, and broke its chain;
Who conquered Death and Hell, and rose again.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

There stands the messenger of truth: there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him, the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Oft have I heard of Thine Almighty power,
But never saw Thee till this dreadful hour.
O'erwhelmed with shame, the Lord of life I see,
Abhor myself, and give my soul to Thee.
Nor shall my weakness tempt Thine anger more:
Man was not made to *question*, but *adore.*

CHAPTER CCLV.

PAUL'S IDEA OF PREACHING.

WOULD I describe a preacher such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

NOW this I say, that Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

> Is Christ the abler teacher, or the schools?
> If Christ, then why resort, at every turn,
> To Athens, or to Rome, for wisdom short
> Of man's occasions, when in Him reside
> Grace, knowledge, comfort, an unfathomed store!
> How oft, when Paul has served us with a text,
> Has Epictetus, Plato, Tully preached!

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

> What! — will a man play tricks, will he indulge
> A silly fond conceit of his fair form
> And just proportion, fashionable mien
> And pretty face, in presence of his God?
> Or will he seek to dazzle me with tropes,
> As with the diamond on his lily hand,
> And play his brilliant parts before my eyes
> When I am hungry for the bread of life?

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Revealed religion first informed thy sight,
And Reason saw not till Faith sprung to light.
Hence all thy natural worship takes the source:
'Tis Revelation, what thou think'st discourse,
Else how com'st thou to see these truths so clear,
Which so obscure to heathens did appear?

CHAPTER CCLVI.

CHARITY THE CHIEF NEED AND ORNAMENT.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

> The tongues of teachers shall be dumb,
> Prophets discern not things to come,
> Knowledge shall vanish out of thought,
> And miracles no more be wrought;
> But Charity shall never fail —
> Her anchor lies within the vail.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Faith must conquer, Hope must bloom,
As our onward way we wend,
Else we come not through the gloom;
But with earth they also end.
Thou, O Love, dost stretch afar
Through the wide eternity,
And the soul arrayed in thee
Shines for ever as a star.
Faith and Hope must pass away
Thou, O Love, endurest aye.

CHAPTER CCLVII.

THE RESURRECTION OF THE DEAD DEMONSTRATED.

In sleep, we know not whether our closed eyes
Shall ever wake; from Death we're sure to rise:
Ay, but 'tis long first. Oh! is that our fears?
Dare we trust God for nights, and not for years?

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

> The dead! the sainted dead! why should we weep
> At the last change their settled features take?
> At the calm impress of that holy sleep
> Which care and sorrow never more shall break?
> Believe we not His word who rends the tomb,
> And bids the slumberers from that transient gloom
> In their Redeemer's glorious image wake?
> Approach we not the same sepulchral bourne
> Swift as the shadow fleets? — What time have we to mourn?

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

> When we regain our flesh, made pure and bright,
> Our persons, rendered perfect and complete,
> More pleasing will become; — since to the light,
> Assigned unto us now by God's free grace,
> A greater share will then be given, that meet
> We may become to look upon His face.
> Wherefore the vision granted us must needs
> Increase — increase the ardor glowing thence —
> Increase the radiance, that from it proceeds.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

> The dead in Christ shall first arise
>   At the last trumpet's sounding,
> Caught up to meet Him in the skies,
>   With joy their Lord surrounding;
> No gloomy fears their souls dismay;
>   His presence sheds eternal day
> On those prepared to meet Him.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

> Break off your tears, ye saints, and tell
>   How high your great Deliverer reigns;
> Sing how He spoiled the hosts of hell,
>   And led the monster Death in chains!
> Say, Live for ever, wondrous King!
>   Born to redeem, and strong to save!
> Then ask the monster — Where's thy sting?
>   And where's thy victory, boasting grave?

CHAPTER CCLVIII.

THE CHRISTIAN PREACHER'S GROUNDS FOR STEADFASTNESS AND ZEAL.

> Rest is not quitting the busy career;
> Rest is the fitting of self to its sphere.
> 'Tis the brook's motion, clear without strife,
> Fleeting to ocean, after its life.
> 'Tis loving and serving the highest and best:
> 'Tis onward and upward, and that is true rest.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

What are earthly joys? a weary
  Chase of mist, or wind-borne foam!
On this desert black and dreary
  Sins and vices have their home;
Thine, O World, are war and strife,
Mocking pleasures, dying life;
But in heaven is no annoy,
Only peace and love and joy.

Oh the music and the singing
  Of the host redeemed by love!
Oh the hallelujahs ringing
  Through the halls of light above!
Thine, O World, the scornful sneer,
Misery thy reward, and fear;
But in heaven is no alloy,
Only peace and love and joy.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Love as He loved! — How can we soar so high? —
He can add wings, when He commands to fly.
Nor should we be with this command dismayed;
He that examples gives will give His aid:
For He took flesh, that where His precepts fail,
His practice, as a pattern, may prevail.
Will for the deed He takes: we may with ease
Obedient be, for if we love we please.
Weak though we are, to love is no hard task,
And love for love is all that Heaven does ask.

CHAPTER CCLIX.

PAUL TO ROMAN BELIEVERS. — THE GLORIOUS REMEDY. — BY WHOM NEEDED.

THE deepest reverence of the mind,
Pay, O my soul! to God;
Lift, with thy hands, a holy heart,
To His sublime abode.
With sacred awe pronounce His name,
Whom words nor thoughts can reach;
A broken heart shall please Him more
Than noblest forms of speech.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead : by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name : among whom are ye also the called of Jesus Christ : to all that be in Rome, beloved of God, called to be saints : Grace to you, and peace, from God our Father and the Lord Jesus Christ.

> My soul is caught:
> Heaven's sovereign blessings, clustering from the cross,
> Rush on her in a throng, and close her round,
> The prisoner of amaze ! — In His blessed life
> I see the path, and, in His death, the price,
> And in His great ascent the proof supreme
> Of immortality.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; because that which may be known of God is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

> The flesh being proud, Desire doth fight with Grace,
> And there it revels; and when that decays
> The guilty rebel for remission prays.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

O Judge of the world! when, arrayed in Thy glory,
Thy summons again shall be heard from on high;
While nature stands trembling and naked before Thee,
And waits on Thy sentence to live or to die;
When the heaven shall fly fast from the sound of Thy thunder,
And the sun in Thy lightnings grow languid and pale,
And the sea yield her dead, and the tomb cleave asunder,—
In the hour of Thy terrors, let mercy prevail!

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CHAPTER CCLX.

THE ADVANTAGE OF THE JEW.—THE ADVANTAGE OF FAITH IN CHRIST.

Thrice happy nation! favourite of Heaven!
Selected from the kingdoms of the earth
To be His chosen race, ordained to spread
His glory through remotest realms, and teach
The Gentile world Jehovah's awful name.

WHAT advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things so-ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

> If Heaven
> Did in the balance of strict justice weigh
> The iniquity of men, who could abide
> Its judgment? Did not Mercy temper wrath,
> Eternal ruin would o'erwhelm mankind.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Redemption! O, thou beauteous mystic plan!
Thou salutary source of life to man!
What tongue can speak thy comprehensive grace?
What thought thy depths unfathomable trace?
When lost in sin our ruined nature lay,
When awful Justice claimed her righteous pay,
See the mild Saviour bend his pitying eye,
And stop the lightning just prepared to fly!

CHAPTER CCLXI.

THE BLESSEDNESS OF UNION WITH CHRIST BY FAITH.

No condemnation now I dread, —
  Jesus, with all in Him, is mine;
Alive in Him, my living Head,
  And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

The whole creation groans and waits
  Till we, who love Thee, Lord,
Shall stand within Thy temple gates,
  And shine, — the sons of God.

The sons of God, — how bright they shine!
  No mortal eye can see;
We, sinners, shall be made divine!
  We shall be one with Thee!

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The world may fail and flee,
Thou standest fast for ever,
Nor fire or sword, or plague, from Thee
My trusting soul shall sever.
No hunger, and no thirst,
No poverty or pain,
Let mighty princes do their worst,
Shall fright me back again.

No joys that angels know,
No throne or wide-spread fame,
No love or loss, no fear or woe,
No grief of heart or shame—
Man cannot aught conceive
Of pleasure or of harm,
That e'er could tempt my soul to leave
Her refuge in Thine arm.

CHAPTER CCLXII.

CHRISTIAN DUTIES AFFECTIONATELY ENJOINED.

FROM marble domes and gilded spires
  Shall clouds of incense rise?
And gems, and gold, and garlands deck
  The costly sacrifice?

Vain, sinful man! — creation's Lord
  Thine offerings well may spare;
But give thy heart, and thou shalt find
  Thy God will hear thy prayer.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

Mingled hues one bow compose, God's own sign to mortals given;
One vast ocean ebbs and flows, though in countless billows driven;
So one Church the ransomed prove, though from varied realms they come, —
One community of love, bound for one eternal home.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Father — forgive, — the Saviour cried,
  With His expiring breath,
And drew eternal blessings down
  On those who wrought His death.

Jesus, this wondrous love we sing,
  And whilst we sing, admire;
Breathe on our souls, and kindle there
  The same celestial fire.

By Thine example ever swayed,
  We for our foes will pray;
With love their hatred, and their curse
  With blessings, will repay.

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CHAPTER CCLXIII.

PAUL'S DEFENCE BEFORE AGRIPPA.

SOLDIERS of Christ, arise!
  And put your armour on, —
Strong in the strength which God supplies
  Through His eternal Son; —

Strong in the Lord of hosts,
  And in His mighty power;
Who in the strength of Jesus trusts,
  Is more than conqueror.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Whence springs this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread, and inward horror,
Of falling into nought? — Why shrinks the soul
Back on itself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass!
The wide, the unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

O how wonderful to see
Death and Life in conflict meet!
Life hath won the victory,
Trodden Death beneath his feet.
Even as the Scripture shows,
He hath conquered all our foes;
Death was slain, but Jesus rose!

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

Hail, Jesus! all victorious Lord!
Be Thou by all mankind adored!
For us didst Thou the fight maintain,
And o'er our foes the victory gain,
That we with Thee might ever reign
In endless day.

Fight on, ye conquering souls, fight on!
And when the conquest you have won,
Then palms of victory you shall bear,
And in His kingdom have a share,
And crowns of glory ever wear,
In endless day.

CHAPTER CCLXIV.

THE METHOD OF SALVATION A WONDERFUL MYSTERY.

Ere earth's foundations yet were laid,
Or heaven's fair roof was spread abroad;
Ere man a living soul was made,
Love stirred within the heart of God.

O Love, that long ere time began,
This precious name of child bestowed;
That opened heaven on earth to man,
And called us sinners, sons of God!

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

Hail to the Prince of life and peace,
  Who holds the keys of death and hell!
The spacious world unseen is His,
  And sovereign power becomes Him well.

For ever reign, victorious King!
  Wide through the earth Thy name be known;
And call my longing soul to sing
  Sublimer anthems near Thy throne.

CHAPTER CCLXV.

SALVATION A FREE GIFT.

ALL that I was, my sin, my guilt,
  My death, was all my own:
All that I am I owe to Thee,
  My gracious God, alone.

Thy grace first made me feel my sin,
  And taught me to believe:
Then, in believing, peace I found,
  And now, I live, I live!

AND you, who were dead in trespasses and sins, God, who is rich in mercy, for his great love wherewith he loved us, hath quickened, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit.

He perfects what His hand begins,
And stone on stone He lays,
Till firm and fair the building rise,
A temple to His praise.

The songs of everlasting years
That mercy shall attend,
Which leads through sufferings of an hour,
To joys that never end.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our

Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Yet while, at length, who scorned Thy might
  Shall feel Thee a consuming fire,
How sweet the joys, the crown how bright,
  Of those who to Thy love aspire!
All creatures, praise the eternal Name!
  Ye hosts that to His court belong —
Cherubic choirs — seraphic flames —
  Awake the everlasting song!
Thrice holy! Thine the Kingdom is —
  The power omnipotent is Thine;
And when created nature dies,
  Thy never-ceasing glories shine.

CHAPTER CCLXVI.

APOSTOLIC SOLICITUDE AND LOVING FIDELITY. — PAUL'S JOYFUL ASSURANCE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: for to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.

> Afflictions from above are angels sent on embassies of love, —
> A fiery legion, at thy birth, of chastening woes were given,
> To pluck thy flowers of hope from earth,
> And plant them high o'er yonder sky,
> Transformed to stars, and fixed in heaven.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

O King of love, Thy blessèd fire,
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.

Come then, dear Lord, possess my heart,
Chase thence the shades of night;
Bid all but perfect love depart,
Before Thy shining light.

Finally, my brethren, rejoice in the Lord. For we worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Through night to light! — and though to mortal eyes
Creation's face a pall of horror wear,
Good cheer! good cheer! The gloom of midnight flies;
Then shall a sunrise follow, mild and fair.

Through cross to crown! And though the spirit's life
Trials untold assail, with giant strength;
Good cheer! good cheer! Soon ends the bitter strife,
And thou shalt reign, in peace, with Christ, at length.

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CHAPTER CCLXVII.

EXHORTATIONS TO STEADFASTNESS IN THE FAITH, AND IN LIFE'S MANIFOLD DUTIES.

But know we not that he, who intermits
The appointed task and duties of the day,
Untunes full oft the pleasures of the day;
Checking the finer spirits that refuse
To flow, when purposes are lightly changed?

AS ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

'Tis by comparison an easy task
Earth to despise; but to converse with heaven, —
This is not easy: — to relinquish all
We have, or hope, of happiness and joy,
And stand in freedom loosened from this world,
I deem not arduous; but must needs confess
That 'tis a thing impossible to frame
Conceptions equal to the soul's desires;
And the most difficult of tasks to *keep*
Heights which the soul is competent to gain.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things : for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers ; but in singleness of heart, fearing God : and whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons.

Art thou faithful ? then oppose
  Sin and wrong with all thy might ;
Care not how the tempest blows,
  Only care to win the fight.
Fight, though it may cost thy life ;
  Storm the kingdom, but prevail ;
Let not Satan's fiercest strife
  Make thee, warrior, faint or quail.

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CHAPTER CCLXVIII.

PERSUASIVES TO PRACTICAL PIETY.

EACH care, each ill of mortal birth,
  Is sent in pitying love,
To lift the lingering heart from earth,
  And speed its flight above.
And every pang that wrings the breast,
  And every joy that dies,
Tell us to seek a purer rest,
  And trust to holier ties.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ;

knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.

Who are the blest?
They who have kept their sympathies awake,
And scattered joy for more than custom's sake —
Steadfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissension cease —
Whose smiles are pleasant, and whose words are peace:
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power — all mental grace —
Love for the humblest of the human race —
Love for that tranquil joy that virtue brings —
Love for the Giver of all goodly things;
True followers of that soul-exalting plan
Which Christ laid down to bless and govern man:
These are the only blest!

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Think on the dungeon's grim confine,
Where guilt and poor misfortune pine!
Guilt, erring man, relenting view!
But shall thy legal rage pursue
The wretch, already crushèd low
By cruel fortune's undeservèd blow?
Affliction's sons are brothers in distress!
A brother to relieve, how exquisite the bliss!

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

The timid hand stretched forth to aid a brother in his need,
The kindly word in grief's dark hour that proves a friend indeed, —
The plea for mercy softly breathed, when justice threatens high,
The sorrow of a contrite heart — These things shall never die.

Let nothing pass, for every hand must find some work to do;
Lose not a chance to waken love — be firm, and just, and true.
So shall a light that cannot fade beam on thee from on high,
And angel voices say to thee — These things shall never die.

CHAPTER CCLXIX.

ANOTHER LESSON IN PRACTICAL RELIGION.

MAN is God's image: but a poor man is
Christ's stamp to boot. Both images regard.
God reckons for him; counts the favour His.
Write "So much given to God." Thou shalt be heard.
Let thy alms go before, and keep heaven's gate
Open for thee; or both may come too late.

WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart, in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.

Who loveth most, he sings the sweetest psalm;
Who worketh best, he prays the holiest prayer.
Not paters pattered in devotion weeds,
Nor fasts long drawn, nor vigils kept in pain,
But pious words spelled out in gentle *deeds*,
Shall soothe earth's griefs and still its sad refrain.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Blest are the pure in heart. Would'st thou be blest?
He'll cleanse thy spotted soul. Would'st thou find rest?
Around thy toils and cares He'll breathe a calm,
And to thy wounded spirit lay a balm;
From fear draw love! and teach thee where to seek
Lost strength and grandeur, with the bowed and meek.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Then gently scan your brother man,
  Still gentler sister woman;
Though they may gang a kennin' wrang,
  To step aside is human:
One point must still be greatly dark,
  The moving why they do it:
And just as lamely can ye mark
  How far perhaps they rue it.
Who made the heart 'tis He alone
  Decidedly can try us;
He knows each chord — its various tone,
  Each spring — its various bias:
Then at the balance let's be mute,
  We never can adjust it;
What's done we partly may compute,
  But know not what's resisted.

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CHAPTER CCLXX.

CHRIST, THE LORD OF ANGELS AND MEN.

No word is sung more sweet than this;
No name is heard more full of bliss;
No thought brings sweeter comfort nigh,
Than Jesus, Son of God, most high.

O Jesus, King of wondrous might;
O victor, glorious from the fight;
Sweetness that may not be expressed,
And altogether loveliest!

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant.
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward:
Oh! why should heavenly God to man have such regard!

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

No grief was like that, which He grieved for me,
  A greater grief than can be told:
And like my grief for Him no grief should be,
  If I could grieve so, as I would:
But what I would, and cannot, He doth see,
  And will accept, that died for me.

CHAPTER CCLXXI.

CHRIST, THE ETERNAL HIGH PRIEST, AND THE ONE SACRIFICE.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

'Tis Jesu's blood that washes white,
  His hand that brings relief;
His heart that's touched with all our joys,
  And feeleth for our grief.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered;

and being made perfect, he became the author of eternal salvation unto all them that obey him ; called of God a high priest after the order of Melchisedec.

> Thou dear Redeemer, dying Lamb, I love to hear of Thee ;
> No music like Thy charming name, is half so sweet to me.
> O let me ever hear Thy voice ; in mercy to me speak ;
> And in my Priest will I rejoice, my great Melchisedec !

For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. (For those priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec :) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death : but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself. For the law maketh men high priests, which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

> Now let our cheerful eyes survey our great High Priest above,
> And celebrate His constant care, His sympathy and love
> The names of all His saints He bears, deep graven on His heart ,
> Nor shall the meanest Christian say that he has lost his part.

CHAPTER CCLXXII.

THE FOREGOING TOPIC ENDED.

WHERE high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears, —
The Guardian of mankind appears.

NOW of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Paschal Lamb, by God appointed,
  All our sins were on Thee laid;
By almighty love appointed,
  Thou hast full atonement made:
Every sin may be forgiven
  Through the virtue of Thy blood;
Opened is the gate of heaven;
  Peace is made 'twixt man and God.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Then let us with a filial heart come boldly to the throne
Of grace supreme, to tell our griefs, and all our wants make known;
That mercy we may there obtain for sins and errors past,
And grace to help in time of need, while days of trial last.

CHAPTER CCLXXIII.

FAITH EXEMPLIFIED.

Rise, O my soul, pursue the path by ancient worthies trod;
Aspiring, view those holy men, who lived and walked with God.
Though dead, they speak in reason's ear, and in example live;
Their faith, and hope, and mighty deeds still fresh instruction give.

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

What is Hope? The beauteous sun
Which colours all it shines upon!
The beacon of life's dreary sea;
The star of immortality!
Fountain of feeling, young and warm,
A day-beam bursting through the storm!

A tone of melody, whose birth
Is, oh! too sweet, too pure, for earth!
A blossom of that radiant tree
Whose fruit the angels only see!
A beauty and a charm, whose power
Is seen, enjoyed, confessed each hour!
A portion of that world to come,
When earth and ocean meet, — the last o'erwhelming doom!

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

Grieve not for these: nor dare lament
  That thus from childhood's thoughts we roam:
Not backward are our glances bent,
  But forward to our Father's home.
Eternal growth has no such fears,
  But, freshening still with seasons past,
The old man clogs its earlier years,
  And simple childhood comes at last.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of

Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

'Tis by the faith of joys to come,
  We walk through deserts dark as night;
Till we arrive at heaven, our home,
  Faith is our guide, and faith our light.

Cheerful we tread the desert through,
  While faith inspires a heavenly ray,
Though lions roar, and tempests blow,
  And rocks and dangers fill the way.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

CHAPTER CCLXXIV.

PAUL'S APOSTOLIC CHARGE TO TIMOTHY.

A GOOD Bishop, as a tender father,
Doth teach and rule the church, and is obeyed,
And reverenced by it, so much the rather,
By how much he delighteth more to lead
All by his own example in the way,
Than punish any, when they go astray.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Give me the priest, the graces shall possess
Of an ambassador, — the just address;
A father's tenderness, — a shepherd's care;
A leader's courage, which the cross can bear;
A ruler's awe, — a watchman's wakeful eye,
A pilot's skill, the helm in storms to ply;
The fisher's patience, and a labouring toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

O blessed Lord! how much I need
Thy light to guide me on my way!
So many hands, that, without heed,
Still touch Thy wounds, and make them bleed!
So many feet, that, day by day,
Still wander from Thy fold astray!
Unless Thou fill me with Thy light,
I cannot lead Thy flock aright;
Nor, without Thy support, can bear
The burden of so great a care,
But am myself a castaway!

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

I'm going to leave all my sadness,
  I'm going to change earth for Heaven;
There, there all is peace, all is gladness,
  There pureness and glory are given;
  Come quickly then, Jesus! Amen!

The shadows of evening are fleeing,
  Morn breaks from the city of light;
This moment day starts into being,
  Eternity bursts on my sight.
  Come quickly then, Jesus! Amen!

CHAPTER CCLXXV.

PETER, THE APOSTLE, EXHORTING TO HOLINESS.

O LORD! that seest, from yon starry height,
Centred in one the future and the past,
Fashioned in Thine own image, see how fast
The world obscures in me what once was bright!
Eternal Sun! the warmth which Thou hast given
To cheer life's flowery April, fast decays;
Yet in the hoary winter of my days,
For ever green shall be my trust in Heaven.
Celestial King! Oh let Thy presence pass
Before my spirit, and an image fair
Shall meet that look of mercy from on high,
As the reflected image in a glass
Doth meet the look of him who seeks it there,
And owes its being to the gazer's eye.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

I have done at length with dreaming; henceforth, O thou soul of mine,
Thou must take up sword and gauntlet, waging warfare most divine.
Life is struggle, combat, victory! wherefore have I slumbered on,
With my forces all unmarshalled, with my weapons all undrawn?
Oh! how many a glorious record had the angels of me kept,
Had I done instead of doubted — had I warred instead of wept!
Yet, my soul, look not behind thee! thou hast work to do at last;
Let the brave toil of the present overarch the crumbled past!
Build thy great acts high and higher, build them on the conquered sod,
Where thy weakness first fell bleeding, and thy first prayer rose to God.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

If, gracious God, in life's green, ardent year,
A thousand times thy patient love I tried;
With reckless heart, with conscience hard and sere,
Thy gifts perverted, and thy power defied:
O, grant me, now that wintry storms appear
Around my brow, and youth's bright promise hide,—
Grant me with reverential awe to hear
Thy holy voice, and in Thy word confide!
Blot from my book of life its early stain!
Since days misspent will never more return,
My future path do Thou in mercy trace;
So cause my soul with pious Zeal to burn,
That all the trust, which in Thy name I place,
Frail as I am, may not prove wholly vain!

CHAPTER CCLXXVI.

PERFECTION OF CHARACTER STILL FARTHER ENCOURAGED AND ENJOINED.

How can any harp give tones of sweetness,
Unless Thy finger sweep the string?
How can I steer my course with meetness,
Without Thy star enlightening?

Unless this flame burn bright within me,
Can I a grateful offering prove,
Unless it fill me with Thy love,
And from the dust of earth shall win me?

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Breast the wave, Christian, when it is strongest;
Watch for day, Christian, when night is longest;
Onward, and onward still be thine endeavour;
The rest that remaineth, endureth for ever.

Fight the fight, Christian, Jesus is o'er thee;
Run the race, Christian, heaven is before thee;
He who hath promisèd faltereth never;
Oh, trust in the love that endureth for ever.

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a rack behind. We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

> Aspire, my heart, on high to live!
> For there is found thy treasure:

What's *here* would all thy hopes deceive, —
That only suits their measure.
Poor is the wealth that soon must fall,
None other can for thee avail
Than riches stored in heaven.

CHAPTER CCLXXVII.

ABIDING IN CHRIST, WE HAVE, AND SHOW THAT WE HAVE, TRUE LIGHT, LIFE, AND LOVE.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Plead Thou — oh, plead my cause! each self-excusing plea
My trembling soul withdraws, and flies to Thee!
Where Justice rears her throne,
Ah, who, save Thee alone,
May stand, O spotless One? —
Plead Thou my cause!

Ah, plead not aught of mine before Thine altar thrown;
Fragments, when all is Thine — all, all Thine own!
Thou seest what stains they bear:
Oh, since each tear, each prayer,
Hath need of pardon there,
Plead Thou my cause!

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Walk in the light! so shalt thou know the fellowship of love
His Spirit only can bestow, who reigns in light above.
Walk in the light! and sin abhorred shall ne'er defile again;
The blood of Jesus Christ, the Lord, shall cleanse from every sin.
Walk in the light! and thou shalt find thy heart made truly His,
Who dwells in cloudless light enshrined, in whom no darkness is.
Walk in the light! and thou shalt own thy darkness passed away,
Because that light hath on thee shone, in which is perfect day.
Walk in the light! and e'en the tomb no fearful shade shall wear;
Glory shall chase away its gloom, for Christ hath conquered there!
Walk in the light! and thou shalt see a path, though thorny, bright;
For God by grace shall dwell in thee, and God Himself is Light!

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

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CHAPTER CCLXXVIII.

THE VISION OF THE THRONE AND OF THE BOOK.

Come up hither; come and dwell
  With the living hosts above;
Come, and let your bosoms swell
  With their burning songs of love.

Come up hither; come and shine
  In the robes of spotless white;
Palms, and harps, and crowns are thine;
  Hither, hither wing your flight.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

My soul, there is a country
  Afar beyond the stars,
Where stands a wingèd sentry
  All skilful in the wars.
There, above noise and danger,
  Sweet peace sits crowned with smiles,
And One born in a manger
  Commands the beauteous files.

If thou canst get but thither,
  There grows the flower of peace,
The rose that cannot wither,
  Thy fortress and thy ease.
Leave thou thy foolish ranges;
  For none can thee secure,
But One, who never changes,
  Thy God, thy Life, thy Cure.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Glory to God on high!
Let heaven and earth reply,
  Praise ye His name!
His love and grace adore,
Who all our sorrows bore;
Sing loud for evermore,
  Worthy the Lamb!

CHAPTER CCLXXIX.

SATAN BOUND. — HIS WORKS DESTROYED. — THE NEW HEAVEN AND NEW EARTH.

OH! scenes surpassing fable, and yet true,
Scenes of accomplished bliss, which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Hark! to the great trumpet's tones,
Pealing o'er the place of bones.
Hark! it waketh from their bed
All the nations of the dead,
In a countless throng to meet
At the eternal judgment seat.
Nature sickens with dismay:
Death may not retain his prey;
And before the Maker stand
All the creatures of His hand.
The great book shall be unfurled,
Whereby God shall judge the world;
What was distant shall be near;
What was hidden shall be clear.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Oh, joy! to know that Thou, my Friend,
Art Lord, Beginning without end:
  The First and Last — Eternal!
And Thou, at length, O glorious grace!

Wilt take me to that holy place,
The home of joys supernal!
Amen, amen!

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Blessed day, which hastens fast,
End of conflict and of sin!
Death itself shall die at last,
Heaven's eternal joy begin.
Then eternity shall prove,
God is Light, and God is Love.

CHAPTER CCLXXX.

THE HEAVENLY JERUSALEM DESCRIBED.

JERUSALEM, my happy home!
Name ever dear to me!
When shall my labours have an end,
In joy, and peace, and thee?

When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

AND there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy

Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

O mother dear, Jerusalem! when shall I come to Thee?
When shall my sorrows have an end, thy joys when shall I see?
O happy harbour of God's saints! O sweet and pleasant soil!
In thee no sorrow may be found, no grief, no care, no toil!
O passing happy were my state, might I be worthy found
To wait upon my God and King, His praises there to sound!

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Who are these in dazzling brightness,
Clothed in God's own righteousness,
These, whose robes of purest whiteness,
Shall their lustre still possess,
Still untouched by Time's rude hand?
Whence come all this glorious band?

Lo! the Lamb Himself now feeds them
On Mount Zion's pastures fair;
From His central throne He leads them
To the living fountains there:
Lamb and Shepherd, Good Supreme!
Free He gives the cooling stream.

CHAPTER CCLXXXI.

THE CLOSING VISION. — THE LAST TESTIMONY.

Oh, the transporting, rapturous scene
  That rises to my sight!
Sweet fields, arrayed in living green,
  And rivers of delight.

There generous fruits that never fail,
  On trees immortal grow;
There rocks and hills, and brooks and vales
  With milk and honey flow.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

> Thou hast no shore, fair Ocean! thou hast no time, bright Day!
> Dear fountain of refreshment to pilgrims far away!
> Upon the Rock of Ages they raise thy holy tower;
> Thine is the victor's laurel, and thine the golden dower!
> Jerusalem the golden, with milk and honey blest,
> Beneath thy contemplation sink heart and voice oppressed!
> I know not, oh, I know not, what social joys are there!
> What radiancy of glory, what light beyond compare!

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

The whole creation groans,
  And waits to hear that voice
That shall restore her comeliness,
  And make her wastes rejoice.
Come, Lord, and wipe away
  The curse, the sin, the stain,
And make this blighted world of ours
  Thine own fair world again.
Come then, Lord Jesus, Come !

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CCLXIII.	Paul's Defence before Agrippa . . . . . Wesley, 1 ; Addison, 2 ; Luther, 3 ; Medley, 4.	Acts	26.
CCLXIV.	The Method of Salvation a wonderful Mystery Doddridge, 2.	Eph.	1.
CCLXV.	Salvation a free Gift . . . . Bonar, 1 ; Doddridge, 2 ; Breithaupt, 3.	„	2, 3.
CCLXVI.	Apostolic Solicitude and loving Fidelity. — Paul's joyful Assurance . . . . St. Bernard, 2 ; Rosegarten, 3.	Phil.	1, 2, 3.
CCLXVII.	Exhortations to Steadfastness in the Faith, and in Life's manifold Duties . . . . Wordsworth, 1, 2 ; Winkler, 3.	Col.	2, 3.
CCLXVIII.	Persuasives to Practical Piety . . . . . Montgomery, 1 ; Prince, 2 ; Burns, 3 ; Dickens, 4.	James	1, 2.
CCLXIX.	Another Lesson in Practical Religion . . . Herbert, 1 ; Dana, 3 ; Burns, 4.	„	2, 3, 4, 5.
CCLXX.	Christ, the Lord of Angels and Men . . . St. Bernard, 1 ; Spenser, 2 ; Herbert, 3.	Heb.	1, 2.
CCLXXI.	Christ, the Eternal High Priest, and the One Sacrifice . . . . Mrs. C. F. Alexander, 1 ; Cennick, 2 ; Doddridge, 3.	„	3, 4, 5, 7.

Náhbion Chapters.		Bible.	
		Books.	Chap.
CCLXXII.	The foregoing Topic ended . . . . . . Logan, 1; Bakewell, 2; Hugh Blair, 3.	Heb.	8, 9, 10.
CCLXXIII.	Faith exemplified . . . . Needham, 1; Swain, 2; Burbridge, 3; Watts, 4.	,,	11, 12.
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CCLXXV.	Peter, the Apostle, exhorting to Holiness . Bembo, 3.	1 Pet.	1, 2.
CCLXXVI.	Perfection of Character still further encouraged and enjoined . . . . Wegler, 2; Shakespeare, 3; Hiller, 4.	2 Pet.	1, 3.
CCLXXVII.	Abiding in Christ, we have, and show that we have, true Light, Life, and Love . . Waring, 1; Barton, 2.	1 John	1, 2, 3.
CCLXXVIII.	The Vision of the Throne and of the Book. Nevin, 1; Vaughan, 2.	Rev.	4, 5.
CCLXXIX.	Satan bound. — His Works destroyed. — The New Heaven and New Earth . . Cowper, 1; Nicolai, 3.	,,	20, 21.
CCLXXX.	The Heavenly Jerusalem described . . . Meyfert, 1; Dickson, 2; Schenk, 3.	,,	21.
CCLXXXI.	The closing Vision. — The last Testimony Stennett, 1; St. Bernard, 2.	,,	22.

AN INDEX SHOWING THE TIMES OF THE POETS.

	Born.	Died.
Adams, Sarah F.		1848
Addison, Joseph	1672	1719
Aird, Thomas	1802	
Akenside, Mark	1721	1770
Alexander, William L.	1808	
Aleyn, Charles		1640
Ambrose, St.	340	397
Angelo, Michel	1474	1563
Anatolius, (?)	circ. 458 (?)	
Arndt, Ernest M.	1769	
Arnold, Matthew	1822	
Auersperg, A. A. von	1806	
Bacon, Francis	1560	1626
Bailey, Philip J.	1816	
Baillie, Joanna	1762	1851
Bakewell, John	1721	
Balfour, Alexander	1767	1829
Bally, George	circ. 1724 (?)	
Barbauld, Letitia A.	1743	1825
Barton, Bernard	1784	1849
Baxter, Richard	1615	1691
Baxter, William	1650	1723
Bembo, Pietro	1470	1547
Benjamin, Park	1809	
Beattie, James	1735	1803
Bernard, St.	1091	1153
Bethune, George W.	1805	1861
Bickersteth, Edward	1786	1850
Bickersteth, Edward H.	1825	
Blacklock, Thomas	1721	1791
Blair, Hugh	1718	1800
Bonar, Horatius	1810	
Bowring, John	1792	1872
Bowles, William L.	1762	1850
Boyse, John	1560	1643
Boyse, Samuel	1708	1749
Brainard, John J. C.	1796	1828
Breithaupt, J. J.	1658	1732
Breton, Nicholas	1555	1624
Brooks, Maria	1795	1845
Brown, John	1715	1766
Brown, Thomas	1778	1820
Browning, Elizabeth B.	1809	1861
Browning, Robert	1812	1872
Bruce, Michael	1746	1767
Bryant, William C.	1794	
Brydges, Samuel E.	1762	1837
Bulwer, E. Lytton	1805	1872
Burleigh, William H.	1812	
Burns, Robert	1759	1796
Byrom, John	1691	1763
Byron, George G.	1788	1824
Campbell, Thomas	1777	1844
Canitz, Friedrich von	1654	1699
Carew, Thomas	1589	1639
Cennick, John		1755
Chapman, George	1557	1634
Chatterton, Thomas	1752	1770
Clark, Willis G.	1810	1841
Clinch, Geo. H.	1813	
Coleridge, Hartley	1796	1849
Coleridge, Samuel T.	1772	1834
Collyer, Joseph		1776
Conder, Josiah	1789	1855
Cook, Eliza	1817	
Cottle, Joseph	1770	1853
Cotton, Nathaniel	1707	1788
Cowley, Abraham	1618	1667
Cowper, William	1731	1800
Coxe, A. Cleveland	1818	
Crabbe, George	1754	1832
Crashaw, Richard	1600	1650

	Born.	Died.
Croly, George	1780	1860
Croswell, William	1804	1851
Cudworth, Ralph	1617	1688
Dale, Thomas	1797	
Damascene, John.	676	756
Dana, Richard H.	1787	
Dante, Alighieri	1265	1321
Darwin, Erasmus	1731	1802
Davenant, William	1605	1668
Davidson, Margaret M.	1823	1838
Davies, John	1570	1626
Dekker, Thomas		1638
Derzhavin, G. R.	1743	1816
Dickens, Charles	1812	1870
Dickson, David	1583	1663
Doane, George W.	1799	1858
Doddridge, Philip	1702	1751
Dodsley, Robert	1703	1764
Drayton, Michael	1563	1631
Dreszler, Wolfgang C.	1692	1722
Drummond, William	1585	1649
Drummond, William H.	1772	1865
Dryden, John	1631	1700
Elizabeth, Charlotte	1790	1846
Elliott, Ebenezer	1781	1849
Ephraem, Syrus		378
Faber, F. W.	1815	1863
Fenton, Elijah	1683	1730
Flemming, Paul	1609	1640
Fletcher, Giles	1550	1610
Fletcher, Phineas	1584	1650
Frelynghausen, N.	1713	
Garrick, David	1706	1779
Gascoine, George	1537	1577
Gerhardt, Paul	1606	1675
Gerhard, R.		
Gill, Alexander	1597	1642
Goethe, J. W. von	1749	1832
Goldsmith, Oliver	1728	1774
Grahame, James	1765	1811
Grant, Robert	1785	1838
Greville, Fulke	1554	1628
Grinfield, Thomas		circ. 1825
Hale, Sarah J.	1795	
Hall, Joseph	1574	1656
Halleck, Fitz Greene	1795	1867
Harney, John M.	1789	1823
Harrington, John	1561	1612
Harvey, Gabriel	1545	1630
Heber, Reginald	1783	1826
Hemans, Felicia	1794	1835
Henryson, Robert	15th cent.	
Herbert, George	1593	1632
Hermann, J. G. R.	1772	
Herrick, Robert	1591	1662
Hervey, Thomas K.	1804	1854
Heywood, Thomas		1643
Hodson, William		1793
Holty, Ludwig H. C.	1748	1776
Howitt, Mary	1804	
Hunnis, William		circ. 1550
Jebb, John	1775	1833
Jewsbury, Maria J.	1800	1833
Johnson, C. H.	circ. 1787 (?)	
Johnson, Samuel	1709	1784
Jonson, Ben	1574	1637
Keble, John	1792	1866
Ken, Thomas	1637	1710
King, Kenry	1592	1669
Kippis, Andrew	1725	1795
Knox, William	1789	1825
Lamartine, Alphonse	1792	1869
Langhorne, John	1735	1779
Layard, Austen H.	1817	
Lehr, Leopold F.	1709	1744
Lettice, John	1737	1832
Leyden, John	1775	1811
Logan, John	1748	1788
Longfellow, Henry W.	1807	
Lowell, James R.	1819	
Luther, Martin	1483	1546
Lynch, Anne Charlotte		
Lyte, Henry F.	1793	1847
Mant, Richard	1776	1848
Mason, John		(?) 1694
Massey, Gerald	1828	
MacCheyne, R. Murray	1813	1843
Merrick, James	1720	1769
Mickle, William J.	1734	1788
Middleton, Thomas	1570	1627
Milman, Henry H.	1791	1868
Milton, John	1608	1674
Montgomery, James	1771	1854
Moore, Thomas	1779	1852
More, Hannah	1745	1833

	Born.	Died.
Moultrie, John	1799	
Muloch, Dinah M.	1826	
Nash, Thomas	1558	1601
Neander, Joachim	1650	
Neumarck, Georg	1621	1681
Newton, John	1725	1807
Norris, John	1657	1711
Norton, Caroline E. S.	1808	
Olearus, J.	1611	1684
Palmer, Ray	1808	
Paris, Martial de	1440	1508
Parnell, Thomas	1679	1717
Peabody, William B. O.	1799	1848
Percival, James G.	1795	1856
Pollock, Robert	1799	1827
Pope, Alexander	1688	1744
Prior, Matthew	1664	1721
Quarles, Francis	1592	1644
Quarles, John	1624	1665
Raffles, Thomas	1788	1863
Raleigh, Walter	1552	1618
Reed, Andrew	1787	1862
Rist, Johann	1607	1667
Ritter, Robert	1735	1790
Robinson, Mary	1758	1800
Robinson, Robert		
Rogers, Samuel	1762	1855
Roscoe, William S.	1782	1843
Rosegarten, L. T.	1758	1818
Rowe, Nicholas	1673	1718
Rückert, Friedrich	1789	1860
Sandys, George	1577	1643
Scherb, T. C.	1704	1777
Schiller, Friedrich	1759	1805
Scott, Walter	1771	1832
Shakespeare, William	1564	1616
Shea, J. Augustus	1802	1845
Shelley, Percy B.	1792	1822
Shirley, James	1596	1666
Sidney, Philip	1554	1586
Sigourney, Lydia H.	1794	1865
Smart, Christopher	1722	1770
Smollett, Tobias	1720	1771
Sotheby, William	1757	1833
Southey, Robert	1774	1843
Southey, Mrs.	1787	1854
Southwell, Robert	1560	1595
Spenser, Edmund	1553	1599
Steele, Anne	1716	1778
Stennett, Samuel (?)	1727	
Sterling, John	1806	1844
Sternhold, Thomas		1549
Stowe, Harriet B.	1812	
Stradling, John		circ. 1590
Sturm, Julius K. R.	1816	
Swain, Charles	1803	
Swinburne, A. C.	1843	
Talfourd, Thomas N.	1795	1854
Tappan, William B.	1794	1849
Tasso, Torquato	1544	1595
Taylor, Jane	1783	1823
Tennyson, Alfred	1810	
Thomson, James	1700	1748
Thomson, William	1746	1817
Tickell, Thomas	1686	1740
Tighe, Mary	1774	1810
Toplady, Augustus	1740	1788
Trench, Richard C.	1807	
Vaughan, Henry	1614	1695
Vaux, Thomas	1510	
Violante, Ceo, do,	1601	1693
Vondel, J. V. D.	1587	1659
Walther, Johann	1167	1228
Warton, Thomas	1728	1790
Watts, Isaac	1674	1748
Webster, John		circ. 1640
Weld, H. Hastings		
Wesley, Charles	1708	1788
Wesley, John	1703	1791
White, J. Blanco	1773	1840
White, Henry Kirke	1785	1806
Whittier, John G.	1808	
Willis, Nathaniel P.	1807	1867
Wither, George	1588	1667
Wordsworth, William	1770	1850
Wotton, Henry	1568	1639
Wulffer,	1648	
Wyat, Thomas	1503	1542
Xavier, Francis	1506	1552
Young, Edward	1681	1765
Young, William	1809	
Zihn, Johann	1650	1719

FROM BAGSTER'S ENGLISH HEXAPLA.

THE SIX DIFFERENT VERSIONS OF SECOND TIMOTHY, CHAP. III. 14-17.

WICLIF. 1380.

but dwelle thou in these thingis, that thou hast lerned : and that ben bitakun to thee, witinge of whom thou hast lerned, for thou hast knowun holi lettris fro thi yungethe whiche moun lerne thee to helthe, bi feith that is in crist ihesus, for al scripture onspirid of god : is profitable to teche, to repreue, to chastise, to lerne in riytwisnesse, that the man of god be perfiyt lerned to alle good worke.

TYNDALE. 1534.

But continue thou in the thynges which thou hast learned, which also were committed vnto the seynge thou knowest of whom thou hast learned them and for as moche also as thou hast knowen holy scripture of a chylde, which is able to make the wyse vnto saluacion thorowe the fayth which ys in Christ Iesu. For all scripture geven by inspiracion of god is proffitable to teache, to improve, to amende and to instruct in rightewesnes, that the man of god maye be perfect and prepared vnto all good workes.

CRANMER. 1539.

But continue thou in the thynges whych thou hast learned, which also were committed vnto the, knowing of whom thou hast learned them, and for as moch also as of a childe thou hast knowen the holy scriptures which are able to make the lerned vnto saluacyon thorow the fayth which is in Christ Iesu. All scripture geuen by inspiracyon of God, is proffitable to teache, to improue, to amende and to instruct in ryghtewesnes, that the man of God maye be perfecte and prepared vnto all good workes.

GENEVA. 1557.

But continue thou in the thynges which thou hast learned, which are also committed vnto thee, knowing of whome thou hast learned them : And forasmuche also as thou hast knowen holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus. For the whole Scripture is geuen by inspiration of God, and is profitable to teache, to improue, to amend and to instruct in rightuousnes: That the man of God may be perfect, and instructed vnto all good workes.

RHEIMS. 1582.

But thou, continue in those things vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: and because from thine infancie thou hast knovven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ Iesvs.

All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: that the man of God may be perfect, instructed in euery good vvorke.

AUTHORIZED. 1611.

But continue thou in the things which thou hast learned, and hast bene assured of, knowing of whom thou hast learned them. And that from a childe thou hast knowen, the holy Scriptures, which are able to make thee wise vnto saluation through faith which is in Christ Iesus. All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, That the man of God may be perfect, throughly furnished vnto all good workes.

Cambridge: Press of John Wilson & Son.

DATE DUE

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